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I.

THE PLACE OF CHRISTIANITY IN MODERN JAPAN.

J. F. STEINER.

The student of Japanese history is impressed with the fact that Japan is a religious nation; that the great mass of the Japanese people for centuries has followed earnestly the Way of the Gods and the Way of the Buddhas; and that these old religions, especially Buddhism, are still vital forces which make difficult the entrance of a new religion. It must also be admitted that among the upper and educated classes, there is a strong tendency towards atheism and utter disregard of all religion. In former days this attitude of religious indifference was promoted by the influence of Confucianism which rejected all belief in the supernatural. With the introduction of western civilization came in the writings of western agnostics and sceptics who furnished the Japanese materialists with scientific grounds for their views. Armed with these intellectual weapons taken from the arsenals of western scepticism, they have set in motion an undercurrent of thought which is undermining the faith of the educated in all forms of religion.

Christianity, then, in its effort to establish itself in Japan, must lay siege to two strongholds—the old religions with their hold on the masses, and scepticism and indifference to religion championed by many of the educated and cultured. These are by no means new foes. Christianity, in the long course of its history, has met similar forces in many lands and has learned by experience how to attack them successfully. Nevertheless, when they are securely entrenched in the hearts of a superior people, who possess a good civilization and who believe themselves supplied with all that is necessary for greatness or success, they are foes worthy of our best efforts. It is not strange then that Christianity is having a hard struggle to make a place for itself among the Japanese people. But that it is succeeding no student of the situation can doubt. And in this paper it is our purpose to make plain if possible the victories already won and the battles yet to be fought so that we may more clearly understand what Christianity is doing in this Island Empire beyond the sea.

In 1859 when the first Protestant missionaries reached Japan, they found that they were not to work entirely in virgin soil. The name of Christ had preceded them and was known from one end of the empire to the other. In the sixteenth century, Roman Catholic missionaries from Spain and Portugal had come to Japan and preached so successfully that in less than a hundred years their converts numbered over a million. The time seemed ripe for the Christianization of Japan, but these Jesuit missionaries were suspected by the Japanese government of political designs and were banished from the country. In 1638 the following edict was sent forth: "So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he dare violate this command, shall pay for it with his head."¹ An era of terrible persecution set in, so unrelenting and far-reaching that the native Christians were practically

¹ Clement, *Christianity in Modern Japan*, p. 3.

exterminated. Notice boards prohibiting Christianity were then set up along every road and systematic efforts were made to prevent this religion from ever taking root again. For over two hundred years the words "Yasu" (Jesus) and "Kurishitan" (Christian) were spoken only in contempt and were symbols of all that is low and despised.

The early Protestant missionaries, therefore, faced this handicap of an evil tradition which made them objects of suspicion and hatred whenever they uttered the name of Christ. It is no wonder then that during the first ten years of their service, they won only six converts. It took rare courage indeed in those days for a Japanese to bear the name of Christ, for it meant imprisonment, persecution, and sometimes death. It was not until 1873 that the edicts against Christianity were removed by order of the government, and the principle of religious liberty promulgated. Up to the year 1872 there were only about a dozen Christian converts and not a single Christian church in the empire. In the year 1889 there were 274 churches with a membership of 29,000.

This remarkable growth of the Christian church during this period of 18 years can be explained in several ways. The nation had come forth from its period of seclusion and was eager to take up with everything that was new and strange. There was a craze for things western, so strong for a time that it threatened to sweep away the old institutions. The young men of ambition and promise had a great desire to learn English, and as the missionaries were almost the only available teachers, many were brought under their influence and were converted. Then during the eighties there was a series of revivals in various parts of the empire in which God's power was made manifest in remarkable conversions, in interest in Bible study, and in evangelistic zeal. All forms of Christian work made such great progress that many freely predicted that missionaries could soon be withdrawn because Japan would rapidly become a Christian nation.

But about 1890 the inevitable reaction came. The Japanese

pride in their own institutions reasserted itself and things western were no longer so popular. As the Japanese grew in power and influence, their national consciousness deepened, and they determined to carve out their own destiny and not follow blindly western custom and leadership. Then increasing numbers of Japanese travelled abroad and studied our civilization at first hand and became familiar with our weaknesses as well as with our strength. They saw the failure of Christianity to solve our social problems and regenerate our society and so were led to doubt the advisability of accepting this religion which in many respects seemed to them to be a failure. The strong national spirit which led many to place the Emperor higher than even the Christian's God kept many aloof from Christianity, for they believed that patriotism and this new religion were incompatible. Through translations of western books and by means of better knowledge of the English language, new avenues of western thought, many of which were frankly irreligious, were opened up to thousands of Japanese students and educated men. All these influences produced a reaction against Christianity and ushered in a dark decade during which time the infant church had a hard struggle to hold its own. Spiritual life declined, many lost their evangelistic zeal, and hundreds of Christians slipped back into the world and were lost to the cause.

Since 1900 the pendulum has seemed to be swinging once more in the direction of renewed hope and greater activities. The Japanese church and the missionary body have more fully awakened to a knowledge of the greatness of their task, and are laying plans for better and wider work. However no revival like that in the eighties has blessed these opening years of the twentieth century. In spite of an increased missionary force, a better educated Japanese ministry, more fully equipped mission schools, and larger experience in missionary work, the progress has been slow. In fact during the last few years the number of baptisms has been decreasing. According to the *Christian Movement in Japan* for the years 1908-1913, the

total number of adult baptisms in the Protestant churches was as follows:² 1908, 8,623; 1909, 7,449; 1910, 6,305; 1911, 7,919; 1912, 6,365; 1913, 6,089. The full significance of these figures can best be seen by calling to mind the Protestant Christian forces now at work in Japan. These may be enumerated as follows: 962 missionaries (including wives); 1,354 native evangelists and assistants; 431 Bible women; 18 boys' and 59 girls' boarding schools and 141 day schools with a total of about 18,000 pupils and students, the teaching force of which is predominantly Christian; many Christian orphanages, schools for the blind, hospitals and dispensaries, leper asylums, homes for ex-convicts, rescue homes, and other charitable agencies which must exert a large Christian influence; Y. M. C. A. and Y. W. C. A. work carried on in most of the larger cities; Christian periodicals and books sold all over the empire; and thousands of Christian laymen who in Sunday schools and in their homes and places of work are living and teaching the Christian life. Quite a substantial Christian army it appears to us, until we remember that it is scattered among fifty millions of people. However that such a well-equipped and aggressive force is able to bring as its direct results only six or seven thousand converts a year gives us some inkling of the strength of the opposition it faces. Of course statistical tables can never tabulate spiritual forces, and we know that there are indirect results of this Christian ministry which can not be adequately measured. Foundations are being laid, influences for righteousness are being started, the full results of which will not be known for many years. The policy of the nation is more and more being guided by Christian ideals, and increasing thousands each year are trying in a measure at least to live according to Christian principles. Nevertheless, that the number of converts is relatively so small, with no substantial increase each year, is a fact worthy of serious consideration. It by no

² The figures refer in each case to the preceding statistical year. It ought to be stated that during this five-year period the total number of communicants or full members increased from 57,830 to 73,226.

means indicates that Christianity is suffering defeat in its effort to win the Japanese people. On the contrary, in innumerable ways, it is more strongly entrenching itself in the very life of the nation. It simply reveals to us the fact that we Christians who have expected the rapid Christianization of Japan have failed to give due weight to the hindrances that stand in the way. Let us then for a moment examine some of these obstacles to Christian progress so that we can better understand the problem that awaits our solution.

The first obstacle is one that exists wherever Christian work is undertaken, the fact that Christendom is not really Christian. This hindrance gains special importance in the case of Japan, because the Japanese are such wide awake people, who travel widely and investigate thoroughly for themselves the claims of the Christian religion. Their country is on the other side of the globe and their language is far different from ours, but they know as well as we the facts of our history and the conditions of present society. Our scandals, our notorious divorce cases, our murders and daring robberies, our graft and political corruption are telegraphed to their daily papers and are read everywhere. They have studied our church history and are familiar with the controversies, persecutions, and heresies that darken its pages. They know the bitter hostility that exists between the Roman Catholics and Protestants, as well as their wide divergence in faith and worship. They see the unessential differences in creed which make rivals of different Protestant denominations, and then come to the conclusion that Christians are as bigoted and narrow as the Buddhists. The missionary brings to them the message of the brotherhood of men, extends to them the hand of fellowship, and forgets that they are members of a different race. But when the Japanese picks up his morning paper, he realizes that this message of the missionary is still a mere ideal unattained by any Christian nation. When he attempts to deal with us commercially, he finds a tariff wall confronting him with its reminder that he is an outsider who must pay if he wishes to

enjoy the benefits of American trade. Should he desire to come and cast his lot with us, his ideas of universal brotherhood are again shattered, for he finds the doors closed in his face. When he attempts to take his place in the world as our equal, the voice of race prejudice is lifted in fierce protest, and he is asked to remember that he is of Mongolian blood, a member of an inferior race. Whatever may be the right solution of the race and immigration problem, this is the way it appeals to the average Japanese. Judged from his viewpoint, the American attitude is unchristian, and this fact weighs more heavily with him than any assertion the missionary may make. The missionary may go to a foreign people and preach Christianity in its purity, but their estimate of its value will not be based on his words alone, but will be determined largely by its fruits in the land from which the missionary came. All this reveals not only the difficulties of missionary work, but the reflex value of missions in compelling us to accomplish better results in the homeland and make of America a righteous nation, a worthy example to all people.

Turning now to the hindrances within Japan itself, we find several that stand out with special prominence. One of the most important is the supposed conflict between the national spirit and Christianity. The Japanese in their deep ambition to make of themselves a great nation, continually look upon religion from the political point of view. "Will Christianity help their nation?" is the all-important question. Among those who have answered this question in the negative is Baron Kato, formerly president of the Imperial University in Tokyo. In his mind the Christian doctrine of universal brotherhood is dangerous to the welfare of the state. He would reject Christianity because it is treasonable to honor God more than the Emperor, "We Japanese," he says, "know of no being who is higher than the Emperor."³ In 1897 when an effort was made to revive Shinto, its advocates asked Japanese Christians the

³ Quoted by Faust, *Christianity as a Social Factor in Modern Japan*, p. 85.

following questions: "(1) Can the worship of his sacred Majesty, the Emperor, which every loyal Japanese performs, be reconciled with the worship of God and Christ by Christians? (2) Can the existence of authorities that are quite independent of the Japanese state, such as that of God, Christ, the Bible, the pope, the head of the Greek church, be regarded as harmless? (3) Can the Japanese who is the faithful servant of Christ be regarded at the same time as the faithful servant of the Emperor and a true friend of his Majesty's faithful subjects? Or to put it in another way, Is our Emperor to follow in the wake of western emperors and to pray 'Son of God, have mercy on me!'"⁴ In the Japanese schools, as is well known, a portrait of the Emperor is set up and worshipped by the students on special national holidays. When the imperial rescript on education is read, the students listen with more reverence than do Christians to the reading of their Scriptures. In case of a fire in a public school, every Japanese thinks it his first duty to rescue the portrait of the Emperor even at the risk of his life. This devotion to the Emperor is cultivated to such an extent that many conscientious Japanese feel that by unreserved allegiance to Christ they are untrue to the welfare of their country. The ill-advised effort of the government to build up patriotism on the insecure foundations of Shinto and the theory of the Emperor's divine descent is largely responsible for this opposition to Christianity. Japanese Christian writers have from time to time ably answered these objections of the extreme nationalists, but they still remain deeply rooted in the minds of many of the people.

Another hindrance to the spread of the gospel is an intellectual one which arises partly from the philosophies found in their old religions and partly from the inrush of western sceptical thought. Buddhism is essentially pantheistic, and therefore a people grounded in its philosophy find it hard to rise to the Christian conception of a personal God, or of a God who is the creator and ruler of the universe. Then the philosophy

⁴ Cary, *Japan and Its Regeneration*, p. 97.

of Confucianism is at bottom agnostic. It turns away from the spiritual and supernatural, and emphasizes only man's duties in the ordinary relations of life. The inconsistencies and superstitions of these old religions have not only prevented the educated from taking them seriously, but have caused them to regard all religion as useless. When scientific materialism came from the west to Japan, it found many minds prepared to give it a hearty welcome. The Imperial University at Tokyo became the headquarters of materialistic agnosticism, and to-day it advocates its views so insistently that it is hard for a Christian student to go through his course there and come out with his faith unshaken. Christianity is regarded as a superstition much out of date, on which a progressive nation like Japan ought not to waste time. Education, or education and morals should be the sole guide for men. It has been the dream of many Japanese to show to the world how a great system of moral education could be built up entirely apart from religion. In the words of Professor Okakura: "We do not see any convincing reason why morals should be based upon the teaching of a special denomination in face of the fact that we can be upright and brave without the help of a creed with a god or deities at the other end." The late Prince Ito voiced the sentiment of many of his class in these words: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is religion, Buddhism or Christianity, but superstition, and therefore a source of weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community."⁵

Still another hindrance is the moral one, found not only in Japan, but the world over. In Japan, Christianity's insistence upon a pure and upright life has been a special obstacle to its acceptance largely because Buddhism and Shinto make few moral demands on their adherents. In both of these religions, an immoral life does not necessarily affect their stand-

⁵ *Japan Weekly Mail*, October 5, 1907.

ing as good religionists. The Shin sect of Buddhism makes no pretence of saving a man from his sins. It looks upon sin as too fundamental a fact of man's nature to be uprooted. He must be saved in his sins. Therefore we are not surprised to learn that a former Lord Abbot of this sect in Kyoto lived for years an openly licentious life without being criticized by his followers. It explains why the rank and file of the priests can be corrupt and rotten and never fear being degraded from their sacred office. The moral demands which Buddhism makes upon the people are very slight even in the sects of the Holy Path. When Christianity comes, then, with its demand for a life above reproach, many shrink from taking its vows. They admire the beauty of its teachings, but are not prepared to make the moral adjustment required of them.

Even Japan's best friends admit that there exists in Japan a great moral callousness in regard to the evil of sexual irregularities. In higher society, concubinage is still carried on, although in violation of the law. The lower classes who are deterred from this course by the expense, frequent houses of prostitution. The social evil being licensed by the government is not regarded as a shame or disgrace. Immorality, like an insidious disease, has spread itself all through the different strata of Japanese society, and very little protest is heard except from Christian sources. We in America must bow our heads in shame when we preach morality to the Japanese, for our cities sometimes seem to be rotten to the very core. But at least the deep sinfulness of this evil is ingrained in the hearts of all except the most degraded, and a strong public opinion exists which keeps vice from flaunting itself in public places. Christianity can make no compromise with this sin, and this fact prevents many Japanese from openly espousing its principles.

The above are only a few of the many hindrances that might be mentioned, but they are sufficient to give an idea of the difficult fight which Christianity is waging in this Island Empire. We must not labor under the delusion that the Jap-

anese realize their need of Christianity. They, as a nation, do not feel that they are in spiritual darkness. Somehow the idea has gotten abroad that the Japanese are eagerly waiting to be taught the truth, and that if only more workers were sent the harvest could soon be gathered. It is doubtless true that many are now in a receptive mood and would listen to the *Christian message* gladly, but the days of the harvest are not yet at hand. Many more workers are needed, but their work must first be the sowing of the seed which may not bring forth its fruit for many years. In our eagerness for results we sometimes forget all that is involved in the Christianization of a country like Japan. It means the overthrow of old traditions deeply rooted in the consciousness of the people and preserved in their most attractive forms in their classic literature. It means a new viewpoint in their philosophy, an elevation of their moral life, and an adjustment to ideas that are foreign to their minds. Such a revolution as this which affects not only external forms but the very heart of the nation, can not be expected to take place in a day, nor even in a century. It took Buddhism almost six centuries to entrench itself strongly among the Japanese. We must remember that Christianity has been at work in Japan only 54 years. It has been only 40 years since the edicts against Christianity have been removed and freedom of religious worship allowed. It has been less time than this that missionaries have been sent in sufficient numbers to do really aggressive work. Men now living can remember when it was a crime punishable with death to print or even possess a copy of the Christian Scriptures. And yet in spite of all these hindrances and shortness of time, Christianity has won already an important place for itself in Japan.

When we wish to estimate the real significance of the Christian movement in Japan, we must look not at the numbers but at the character and standing of the Christian converts. The 190,000* Christians could very easily be swallowed up among

* This figure includes Greek and Roman Catholics as well as Protestants. The latter number 90,000.

the 50 millions of people if they belonged to the lower classes entirely. But Christianity's greatest successes have been won among the Samurai, the former knights of Japan, who now form a large proportion of the leading men of the nation. Thus we can see how the Japanese church has an influence out of all proportion to its numbers. A few years ago the president of the lower house of the Imperial Diet was an elder in a Tokyo church. One of the most eloquent and popular speakers in the Diet is a Christian whose voice is frequently heard in religious meetings throughout the country. The editor of the *Kahoku Shimpō*, the largest daily newspaper in Sendai and in northern Japan, is a member of the Methodist church and is active in Christian work. Dr. Nitobe, the well-known Christian writer and lecturer, is president of the First Higher Government school in Tokyo and has great influence in Japanese educational circles. One of the most popular novelists in Japan is a Christian. The only Japanese university for women has a Christian founder and president. And so the list might go on until we had mentioned leading men in almost every profession, who in their enlarged spheres of influence are bearing witness to the power of Christ.

The strength of the organized Christian church in Japan must not be underestimated. The Christian chapels hidden away on side streets, often not churchly in their external appearance, usually fail to catch the eye of the transient tourist who is impressed only with the magnificent Buddhist temples which are strategically located in almost every place of vantage. What the tourist does not take time to investigate is the kind of people who frequent these different places of worship. They forget that these temples are relics of a glorious past, whereas the Christian chapels are the result of aggressive efforts of living men. Dr. Murakami, a famous Buddhist priest, at a gathering of Buddhists a few years ago spoke as follows: "You may be proud of the thousands of Buddhist temples here in Tokyo, but what are they? They are the temples where dead men gather. There is not a single temple

where really living men come to listen to the teaching of Buddha and to cultivate their mind. When I see that Christianity owns everywhere in Tokyo large church edifices for men of action to come to, I feel so ashamed that I know not what to do."

And in our estimate of the influence of the organized church in Japan, we must not fail to mention some of its consecrated ministers and educators whose names are known beyond the borders of their land. Among those who stand out most prominently are: Dr. Harada, president of Doshisha University, a man who in Christian scholarship and in executive ability stands second to none in his country; Dr. Ibuka, president of Meiji Gakuin, the Presbyterian and Dutch Reformed school in Tokyo; the late Bishop Honda of the Methodist church, a man who in deep piety and in successful leadership was an inspiration to all who worked with him; Pastors Uemura and Miyagawa, who stand out in the first rank as influential pulpit orators; the leaders in North Japan College in Sendai, Drs. Sasao and Demura, and Professor Kajiwara, who enjoy more than local fame. Under such leadership the organized church has early developed a spirit of independence and a desire to carry on all the work that is usually done by an aggressive church. The larger denominational groups of native Christians are organized independently of missionary control and are entirely self-governing. They have their home and foreign mission boards, their missionaries being supported by contributions from the different churches. The native church already, although small in numbers and weak financially, is making an effort to stand alone, and no longer deserves the reproach of being called an alien institution. This fact makes the Christian movement in Japan very significant and gives good hope for great development in the future.

But Christian influence in Japan is not limited to the work of the organized church. Those who understand the laws of social development know that in the growth of a religion its ethical standards and material benefits far outstrip acceptance

of its dogmas and ecclesiastical functions. The opposite might have been the case in Japan if the government had adopted the Christian religion bodily, but fortunately the infant church escaped this danger and the development has proceeded along natural lines. In trying then to give an estimate of the place of Christianity in Japan, we must look beyond the borders of the church and see the influence it has exerted on the government, literature, moral standards, and philanthropic and social work. Mr. Kanzo Uchimura, a prominent Japanese Christian who has remained aloof from the church, wrote a few years ago as follows: "There is such a thing as Christianity outside the churches, and it is taking hold of the Japanese people far more strongly than the missionaries imagine. The western idea that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us religion is more a family affair than national or social, as is shown by the strong hold Confucianism has had upon us without showing itself in any organized societies and movements. And I am confident that Christianity is now slowly but steadily taking the place of Confucianism as the family religion of the Japanese. Indeed I can cite a number of cases where Christianity has been adopted in this form by my countrymen. As far as I can see, Christianity is making progress in this country far ahead of missionaries. This new form of Christianity adopted by my countrymen is neither orthodox nor Unitarian. We go to Jesus of Nazareth directly and aim to live and be made like him. And I am confident in making this statement, I voice a sentiment of many both known and unknown to me, who are disciples of Christ without having any connection with so-called churches."⁷ Another eminent Japanese made the statement that at least a million Japanese outside the churches are directing their lives by the teaching of Christ.⁸ While these statements may be unduly exaggerated,

⁷ Brown, *Report on a Second Visit to China, Japan and Korea in 1909*, p. 25.

⁸ *The East and West*, January, 1910.

yet it is doubtless true that Christianity has been a real molding force in the lives of many who have been opposed to it as a religious organization.

The great statesmen, who after the Restoration in 1868 bore the largest part of the burden of building up Japan as a world power, were much influenced by Christianity. Some of them were pupils of missionaries and while young had their minds filled with Christian ideals. Others travelled abroad and with true insight saw the value of Christian institutions and determined to mold their government along similar lines. Verbeck, one of the greatest missionaries of modern times, was made a government adviser and became the first head of the Imperial University. The late Prince Ito, although anti-Christian, gave this testimony: "Japan's progress and development are largely due to the influence of missionaries exerted when Japan was first studying the outer world." The influence of Christian nations can be seen in the national constitution promulgated in 1889. The religious liberty which Japan enjoys is due as a Japanese has said "to the unconscious influence of the Christian church in Japan." In 1876 Sunday was made the official day of rest and is now observed by all government offices, schools, banks, etc., although as yet merchants, farmers, and laboring people follow old traditions and either work every day in the week or observe occasional rest days as local custom dictates. Sunday is becoming more and more widely recognized not only as a day of rest, but as a day of worship, the Buddhists also having adopted Sunday as their day for preaching and special religious services.

Christianity is also putting its stamp on the literature of the nation. Under the influence of western ideas, the style and content of literary expression have been greatly changed, and in this transformation Christianity has played no small part. At present 74 weekly and monthly magazines are published by different Christian organizations and agencies. Not many years ago no bookseller would handle the Christian Scriptures, but now the Bible and standard Christian books can be

found at almost any reputable bookstore in the larger cities. During 1912 the Bible societies working in Japan report that over 373,000 Bibles, testaments, and portions of Scriptures were distributed through the empire. The contents of the Bible are becoming more widely known each year. Quite frequently passages from the Bible are found in secular books and magazines. Lives of Christ and Paul, commentaries on the Bible, translations of foreign theological works, etc., are almost without number. At present there is a popular demand for books on the conduct of life, culture, personality, and self respect, which are filled with Christian sentiments although the writers are often non-Christians. At least three of the popular daily newspapers have Christian editors and they are doing much to elevate the tone of the daily press. The modern novel has been affected by Christianity. Its language and ideals have been elevated, and the novelists have learned to distinguish between sin and crime, a distinction not formerly made. "That people in general," said Dr. Nitobe, "believe that Christianity is the best former of character is evident by the fact that so many of the characters in popular novels and dramas are Christian."⁹ The rapid changes and unrest characteristic of this period of transition are not favorable to the production of a classic literature, but when Japan does produce a writer of the first magnitude, he will find it necessary to incorporate into his writings a world of Christian ideas which are now molding the lives of the people.

The influence of Christianity is especially seen in the elevation of Japan's moral standards. The undermining of old established customs which has been a necessary result of taking on a new civilization has brought about a condition of moral chaos that is very deplorable. The adjustment to the new order has been hard to make. Old standards have lost their power of appeal. In this crisis Christianity has been the only rock that has remained unshaken. Even many of those who reject its religious claims, recognize the purity of its eth-

⁹ Faust, *Christianity as a Social Factor in Modern Japan*, p. 44, note 2.

ical standards and see the wisdom of following its teachings. Through the influence of Christianity, concubinage has been made illegal. The late emperor will probably be the last ruler of Japan to have concubines. At the present emperor's marriage mutual pledges were made, and it is the testimony of all that the emperor is true to his marriage vows.

Even the social evil, one of the curses of Japan, has felt the influence of Christianity. Through the direct efforts of missionaries, the old law was so modified in 1900 that a girl can no longer be kept in a brothel against her will. In two years after this act of free cessation had been passed, it is estimated that 12,000 girls left these dens of shame and returned to their homes.

The cultivation of morality among the Japanese youth of both sexes has become a serious question. Leading educators have confessed their failure to secure good results in the teaching of morals. Debauchery and dissipation ruin the lives of many of the students. In the midst of this transition period they are like a ship without a rudder driven along by their own stormy passions. In their efforts to turn back the tide of immorality, educators have been inclined to introduce more Christian ideals in their system of moral training. In many government schools, missionaries and Japanese Christians are allowed to give the students instruction along lines of Christian morality. The Department of Education in a number of ways gives evidence of being hostile to Christianity, but it is interesting to note how more and more the whole school system is becoming leavened by Christian thought and ideals.

In Japanese Buddhism and in Shinto we find no trace of the Christian principle of charity. Japan had its poor, but the head of the family was responsible for all its members, and the head of the village for all those who came under his rule. Through the strict application of this theory, pauperism was largely prevented, but we find little indication that they recognized any obligation to help those outside their immediate circle or community. This broad feeling of charity for all

who are in distress regardless of creed or nationality was brought in by Christianity. One of the first and foremost examples of this was the contribution of \$240,000 sent by Japan to the earthquake sufferers in San Francisco a few years ago. This new idea of charity has expressed itself in a relief fund established by the government for use in emergencies. Japan is notorious for its floods and typhoons which leave thousands in distress each year. Much of this suffering is now relieved by the prompt action of the government in investigating cases of need and disbursing the necessary relief.

Formerly the Japanese government as well as the old religions paid no attention to the needs of the defective and unfortunate classes. Lepers were allowed to mingle with other people, and the insane and the blind received no special care. Contact with Christianity is changing all this. Not only are there Christian institutions to care for these needy people, but government institutions are being established for the education of the blind, for the segregation of lepers, for the treatment of the indigent sick, and for the care of homeless children. This new movement in Japan for the welfare of classes hitherto neglected owes its inspiration as well as its leadership almost entirely to Christianity. Indeed this practical application of Christian principles for the betterment of society is probably doing more than anything else for the removal of prejudice against the Christian religion, and may prove to be the entering wedge that will ultimately open the hearts of all to its teachings.

The peace movement in Japan is another extra-ecclesiastical result of Christian influence. Largely through the efforts of those financially interested in securing large military appropriations, aided by the sensational press, a feeling has gone abroad that Japan is a warlike nation ready to fight on slight provocation. Nothing could be farther from the truth, for Japan knows by bitter experience the awful cost of war and its deadening effect on her industrial and commercial development. Those whose opinions are based on rash statements of

the jingo press of both countries should read the report of the peace movement in Japan for the year 1912 and see what a vigorous campaign is being carried on. The Japan Peace Society has within recent years spread all over the country, carrying with it enthusiasm for the cause of peace. On its roll of officers and members are found the names of men who stand high in the councils of the nation. No one can question the sincerity of their motives. Through the leadership of Christian forces, they have caught a vision of the blessings of peace, and are joining hands with the west in this important work of the twentieth century.

If space permitted, we might also tell of the work of the Red Cross society, temperance movement, prison reform, societies to aid discharged prisoners, and similar movements, which often have little or no connection with Christian organizations, but which are products of the Christian movement in Japan. They indicate how Japan's viewpoint is changing, thus forcing into the background her old philosophy of life. The individual is more and more coming into his own, his worth is being recognized, and the nation is realizing its duty of working for his welfare.

This rapid review of the power of Christianity in Japan and of the movements for social righteousness which it has set in motion ought to fill our hearts with profound gratitude, for this is no ordinary work that God has wrought during the last half century. When we compare the Japanese nation of 1860 with the Japanese nation of today, we are astounded at the marvelous transformation that has taken place. But we must remember that God's vision extends into the future and that before his all-seeing eye there stands out the Japanese nation that is to be when righteousness shall reign supreme. We dare not stop now deterred by difficulties, nor can we allow ourselves to be satisfied because of what is already done. As yet only a beginning has been made in the Christianization of Japan. The strategic centers have been occupied, educational

institutions have been established, influential leaders have been won, and many Christian forces started, but even now there are millions in Japan untouched by Christian love. The committee on the distribution of forces appointed by the Conference of Federated Missions, after a careful survey of the field, recently gave the following report: "Approximately 80 per cent. of the total population, or above forty millions, reside in rural districts, of which number so far as our data indicate 96 per cent. constitute an entirely unworked field. Of the remaining 20 per cent. of the total population residing in cities and towns, about one fifth is still unprovided for; thus giving us the result that above 80 per cent. of the population of Japan are not being directly reached by the evangelistic forces. Even in the cities and towns which are occupied, a comparatively small portion of the people have been in any real sense evangelized. A gigantic and yet most inspiring task, therefore, still lies before us in the Christianization of Japan which calls first of all for renewed humiliation, deeper consecration, and a larger life."¹⁰

The question at once arises: Is the present organized church in Japan equal to such a task? Has Christianity made such a secure place for itself that it can with reasonable rapidity win the allegiance of the whole nation? That Christianity has already taken such deep root in Japan that it will always remain there a great religious power would be conceded by all. But to believe that unaided by the Christian forces of other lands it could make much headway against all the opposition it faces, would be beyond the faith of the most optimistic. There are only 186 Protestant self-supporting churches and 559 that are partly selfsupporting. How could such a few churches finance an aggressive evangelistic movement and support the Christian schools needed for the training of leaders? Outside help is absolutely necessary if the Christianization of Japan is to go on even at the present slow rate of progress. And if Christian America is really going to make a determined

¹⁰ *Christian Movement in Japan*, 1913, p. 284.

effort to win Japan for Christ, the force of evangelistic missionaries ought to be doubled. This would mean one missionary for 60,000 people which could hardly be criticized on the score of overcrowding.

Men trained for leadership in social service should be sent out, for here is a field of opportunity that will produce great results. Industrial Japan is now in the throes of a transition period. The factory system is fast being adopted and with it is coming in the long train of evils with which we are so familiar in our own country. Let Christian workers familiar with these problems step in and show the Japanese nation how the spirit of Christ can heal the suffering, protect the weak, remove injustice, and give to all a fair chance to live a wholesome life. The power of appeal of such work can not be overestimated. In our missionary work we must not forget to follow the example of our Lord, who in the midst of his important work of preaching gave most of his time and strength to deeds of mercy and helpful service.

But one of the greatest needs is for Japanese leaders of ability, men of thorough education, who possess the Christian world view, and who are filled with Christian ideals. If Christian preachers and writers are to dominate the thought-life of their nation, they must be as well educated as men in other professions. Under the present system of Christian education in Japan this is not possible. The Christian schools are not equipped to give men the equal of university training. What is needed is a Christian university to be the capstone to the whole Christian movement. Such a university would attract men of the highest caliber and ability, and would give a prestige and standing to Christianity that it does not possess among the Japanese today. If we will make possible for our Japanese fellow Christians the training of their leaders in a high grade Christian university, which in its emphasis on the intellect will not forget the needs of the spirit, we will be making one of the most notable contributions to the cause of Christ in the Far East.

22 *The Place of Christianity in Modern Japan.*

The present place of Christianity in Japan has been won in spite of many obstacles at the cost of much suffering and self-sacrifice. What its future place will be depends largely on our faith and largeness of vision and willingness to coöperate in this important work.

UNIVERSITY OF CHICAGO,
CHICAGO, ILL.

II.

THE PROLOGUE OF THE FOURTH GOSPEL.¹

J. M. MULLAN.

Introduction.

It seems good to the writer at the beginning of this discussion to state briefly the nature of the Fourth Gospel, according to the view with which he is in agreement. That is to say, it is a transition gospel, the occasion for its writing having been the transplanting of Christianity from Jewish to Gentile soil. It is a work of the second century and consequently was not written by the Apostle John, but its authorship is unknown. What is of more importance still, it is not history or biography and was not intended to supplement the other gospels in this respect. It is historical and biographical in form, and, moreover, is based upon the historical data contained in the synoptics, while at the same time it contains historical material not found in them, yet it is not a fourth edition of the memoirs of Jesus. Ideas, not events, are the materials of which it is composed, which, as colors on the palette of a painter, the Evangelist used to produce a masterpiece of the Christ. It is not a photograph, so to speak, of Jesus as he lived among men that the Fourth Gospel presents, but a portrait of the Christ, grand and sublime, as he lived in the consciousness of the church after a century's experience of his spiritual presence and

¹ Books consulted in the preparation of this article: Bacon, *The Fourth Gospel in Research and Debate*; Burkitt, *The Gospel History and its Transmission*; Humplines, *St. John and Other New Testament Teachers*; Johnstone, *The Philosophy of the Fourth Gospel*; McGiffert, *Eusebius*; Plummer, *St. John in Cambridge Bible*; Rigg, *The Messages of Jesus*; Scott, *Apologetic of the New Testament*, and *The Fourth Gospel, Its Purpose and Theology*; Worley, *The Fourth Gospel and the Synoptists*.

power. If we consider that the first three gospels deal chiefly with the Christ of history we may consider that the fourth gospel deals chiefly with the Christ of experience, and instead of merely adding events to those already given, it presents "a larger, more spiritual portrait of the world's Saviour."

This is not a modern view, strictly speaking. Clement of Alexandria (150-220 A. D.) stated it seventeen centuries ago when he declared that the author of this gospel, being urged by his friends, and inspired by the Spirit, composed a "Spiritual Gospel," and that it was not his purpose to set forth the "external facts" (bodily or literal elements), which, he said, had already been made plain, referring to the first three gospels. The antithesis of "spiritual" versus "bodily" meant, in the Alexandrian school, "figurative" or "allegorical" versus "literal." Johannine criticism seems to confirm this ancient claim. The Fourth Gospel is not, then, primarily history or biography, but rather symbolism, and represents the culmination of a process of idealization which began with Paul who desired to know Christ not after the flesh but after the spirit—a spiritualizing of the history and career of Jesus, an interpretation of his life and person *sub specie aeternitatis*.

THE PROLOGUE.

By this familiar term is designated the first eighteen verses of the first chapter of the Gospel. Chrysostom characterized it as "The Golden Proem." As the term *prologue* indicates this passage is an introduction to the Gospel. There are those who deny this, notably Harnack, who has declared that the Prologue is not a key but an enigma, and is more difficult to understand than the Gospel itself which it presumes to introduce. However, the weight of criticism is in support of the position that it is an organic part of the Gospel and constitutes an important preface. As such it contains the philosophical groundwork, the metaphysical basis, of the Gospel. It supplies the background against which we are enabled to view the life of Jesus in the Evangelist's perspective. It

contains preëminently, the philosophical conception according to which the portraiture of Christ is drawn, and the value of Jesus is appraised. Thus we may assume, as it has been expressed, that what is implicit in the Gospel is explicit in the Prologue.

It is a passage universally recognized as difficult to analyze. This is due to a peculiarity of structure which has been spoken of as its "spiral movement." "An idea comes to the front like the strand of a rope, retires again, and then reappears later on for development and definition. Meanwhile another idea, like another strand, comes before us and retires to reappear in like manner." This peculiarity has also been referred to as the incoming and receding of successive waves of thought.

Without attempting a detailed exegesis of the passage, a summary of its leading ideas might be made as follows:

At the beginning there existed the Logos, eternal, personal, divine. He was the medium of God's activity in the creation of the world. Through him all things were made, including matter itself. Moreover the Logos was the animating principle of the world. "That which began in him was life itself." In man this principle of life became the inner light. "That life was the light of mankind." That light shone from the beginning in the midst of the darkness of animalism, ignorance and perversion, but those obstructions were not able to extinguish the light. It enlightens every man on his coming into the world, with varying degrees of illumination. From time to time there appeared men in whom the light shone with exceptional brilliancy. Such a man was John the Baptist, who recognized the light and whence it came. The world, however, neither recognized the light nor whence it came, save a comparatively few who received the light as from God and were given the right to become sons of God. Yet in the course of the ages the Logos-light shone more brightly until it burst forth with the undimmed splendor of the sun in the person of Jesus Christ. "The Logos became flesh." The process

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of creation flowered. In Jesus Christ the power of creation, the life of the world, the light of mankind, was seen to be the Father full of mercy and truth.

Commentators differ in their divisions of the Prologue but all agree in finding it to contain three leading conceptions which shall constitute the basis of the further discussion of this passage. They are: (1) The Logos; (2) The Incarnation; (3) The Revelation of God.

1. THE LOGOS.

The purpose of this discussion does not require a consideration of the Logos philosophies with which the readers of the REVIEW are familiar. It is less ambitious and more personal. The discussion is an interpretation based upon the writer's personal experience.

The writer wishes to make grateful acknowledgment of the service that historical criticism has rendered him with respect to the Fourth Gospel, which, in consequence, has become to him again, after a lapse, a living book. It has come to the writer with the joy of a new-found hope that the use of the Logos idea in the Fourth Gospel is an *ad hominem* use of a term of speculative philosophy, current in the days when this Gospel was written, among a people to whom it connoted something definite in the realm of their thought-world. The term *logos* was one, that, we would say, was in the air, and might have been heard in discussions of men on the street. It expressed a vital conception. In this respect it has aptly been compared to the term *evolution* in our own day. It came to the writer of the Fourth Gospel as an inspiration to use this word *Logos* as a medium of expression—a happy as well as a convenient formula to describe but not to determine the contents of the Gospel, serving to fill a deeply felt need in the religious vocabulary of the times. It was a difficult matter, as it has been on every foreign missionary field, to convey Christianity to the Gentiles, because of the absence of a common religious language. The Evangelist, in utilizing this term to interpret

Jesus to the Greeks, did comparably what was done by the first interpreters of Jesus to the Jews when they used the term *Messiah*. Indeed it should be said that Greek philosophy performs a function in the Fourth Gospel similar to that rendered by Jewish Messianism in the other three.

Just what service this term rendered may be readily seen. The people for whom this Gospel was written conceived of God as a transcendent being, who had no essential and vital relation to the world, such as is familiar to us who think of God as immanent. There was a great gulf fixed between the finite and the infinite. The Logos was a philosophical device to bridge this gulf. On the part of the Evangelist, on the other hand, as a matter of personal experience in fellowship with Jesus Christ, no such chasm existed. What Greek philosophy sought to do by the Logos conception of thought had been done experimentally for the Greek Christians by Jesus Christ, through whom God had ceased to be an object afar off and had become an experience at hand. In the thought sphere of the Greeks the Logos was the medium of God's activity in the world: in the experience sphere of the Greek Christians Jesus Christ was the medium of God's activity in the world: therefore, was deduced, Paul-like, who became a Greek to the Greek,—therefore, the Logos equals Jesus Christ.

This is the chief significance of this Gospel's identification of Jesus Christ with the Greek philosophical Logos, but there is involved a principle that deserves careful consideration. It is that of distinguishing between fact and interpretation. The great, central fact of the Gospel, clearly recognized by our Evangelist as shall appear later on, is Jesus Christ himself and the experience awakened in those who come under his influence. The interpretation of the fact is the explanation which men have given of Jesus and his power over them—the answers which have been made to the questions that are raised wherever Jesus Christ has been preached: "Who is this?" and "How can these things be?" The primary thing, the abiding element of the Gospel, is Jesus Christ himself and his peren-

nial influence over the hearts and lives of those who come into personal relationship with him—the same yesterday, today, and forever. The interpretation is in order that the fact may be apprehended among men, and is of necessity changeable from one generation to another, in consequence of which it is true that each of the more vital Christian ages, as it has been said, has had in a very real sense its own Christ. The consideration of prime importance is not whether Jesus Christ was such a one as the term *Logos* connotes, or the term *Messiah*, but that these terms were adequate to the task of making Jesus Christ himself real and alive to those who thus conceived of him. These terms enabled the story of God in Christ to be told so as to quicken in them a vital faith as the substance of their highest hopes and most ardent desires, and believing, they had life in his name, which the writer of the Fourth Gospel explicitly states to be the object and purpose of his Gospel (John, XX: 31).

We have no such current speculative situation to meet as the second century had, and there is no logical justification for our drawing the conclusion as they did, namely that the *Logos* is the preëxistent Christ. The first term of the syllogism does not exist for us, that is, that the *Logos* is the medium of God's activity in the world. Consequently neither does the conclusion exist for us, namely, that the *Logos* is Jesus Christ. The second term does exist for us as for them—the experience, through fellowship with Christ, of God's presence and activity in the world, and this links us across the ages to the Christians of the primitive days of our religion. It is true that we also have a philosophical situation to meet and we shall have to consider this before we can interpret Jesus Christ adequately to this age, but that is another matter. At this point of the discussion it is sufficient to note that the vital thing is our experience awakened in fellowship with Jesus Christ, which is for us as for the early Christians, an experience of oneness with God as the Presence who is Himself the ground of all existence, the life of the world, and the light of mankind.

It was to interpret this experience to the Greeks that the Logos conception was utilized—an experience which we share with them but which the Logos conception neither interprets to us nor is capable of awakening within us. Consequently to continue to construe the person and work of Jesus Christ in terms of the Logos metaphysics seems not only useless but fatal to the truth which it no longer expresses and the experience which it is not capable of evoking. We are suffering now from this theological anachronism, against which voices of authority are being raised in protest on all sides. A well-known theologian declares that we are in possession of a barren dogma of Christ instead of a living faith in him. A philosopher asserts that we have a Christology from which one flees as from a ghost, without ever having seen Jesus. A psychologist affirms that the sublime figure of Jesus Christ has been reduced to a state of degradation to which patristic metaphysics has banished him. And a sociologist says that the figure of Jesus is like one of his pictures in Byzantine art, splendid against its background of gold but unreal and inhuman. Unless we are willing to have the truth abide alone, fruitless and powerless like the unsown seed, it will have to be rescued from its ancient forms and given expression in the thought forms of our own age. We must tell the story of God in Christ in such a way, by the aid of historical research and by the interpretative power of our own philosophic thought, that men may know of a truth "life of our life he lives today."

2. THE INCARNATION.

"And the Logos became flesh, and dwelt among us." This is the fundamental fact and the central theme of the Fourth Gospel, as it is the saving power of Christianity.

It should be observed, however, that removed as we are by many centuries from the philosophical thought in which this Gospel lived and moved and had its being, it is easy for us to mistake the significance of this declaration. What the Fourth Gospel sought to establish beyond the shadow of doubt, by the

doctrine of the Incarnation, was not primarily the metaphysics employed but the historical fact of Jesus' personality. It is the glory of this Gospel, that, notwithstanding the supermundane conception according to which Jesus Christ is viewed, it declares in unmistakable terms that he was an historical personage. It aimed resolutely to do this, and so marked is this characteristic of the Gospel that it furnishes good grounds for thinking that it was meant to answer those who denied the earthly life of Christ, that is, the Gnostics. Notwithstanding the Logos nature attributed to Jesus throughout the Gospel, it is evident that the author set before himself the task of showing definitely that the power of Christianity lay in its vital and indissoluble relation to Jesus Christ himself. This accounts for the distinctly human traits of the Christ of this Gospel, which has given it at all times a warm place in the hearts of the people. Contradictory as it may seem, because of the miraculous character of his portrait, the Christ of the Fourth Gospel is even more human than the Christ of the synoptics. His humanity is declared as a dogma and consistently maintained to the end. He is represented as tired and thirsty, as troubled, as suffering, as weeping, as praying, as solicitous for his mother's welfare after his death, and in death his body presents a truly human appearance, not that of a phantom. With all the Logos features of the Christ the portrayal is that of one who had lived and died as a man among men.

It is this fact that distinguishes the Logos theory of the Fourth Gospel from that of all others—Hebrew and Greek alike—the incarnation of the Logos, which was a revolutionary doctrine for those times. Up to this point Hellenic readers of the Gospel were on fairly familiar ground. There are those who think that the Prologue was written after the Gospel was composed, and that for no other reason than to entice the unsuspecting by a show of Logos ideas in accord with prevailing views. However this may be there is an essentially irreconcilable divergence from prevailing views when it is declared that the Logos became flesh and dwelt among us.

A situation confronts us today not unlike that which Christianity faced in the second century. It is that of the dogmatic denial of the historicity of Jesus and the substitution of the "Christ-ideal"—an inheritance of pagan prototypes, and a Saviour which humanity has evolved for its own salvation. Says a representative of this school: "The story of Heracles was certainly a myth, but the Heracles ideal was a potent factor in Greece which accomplished much in shaping the convictions and aspirations of Grecian youths, and in the same sense Christ is an actuality in the Christian Church; he is a superpersonal presence in the minds of his followers, more important than any historical person, Jesus, or Paul or any apostle and all the saints."

This school of thought has a large following today among a multitude of people to whom the ancient scholasticism of orthodoxy no longer appeals. They prefer the "Christ-ideal" to the Christ of dogma. But there is another alternative. It is the Christ of history, which a vast amount of historical research and study is gradually establishing upon a satisfying basis of scientific knowledge. More than that the emphasis must be placed upon the personality of Christ and not his metaphysical features. In this respect the Fourth Gospel occupies an important position. Not the Logos nature, we have seen, but the personality of Jesus Christ is its fundamental thesis, and it is also the ground upon which its theology is built. The Logos theory was an afterthought and a deduction of logic, the sole object and purpose of which was to make Jesus Christ himself real and vital to those who were thinking in Logos terms. It is this fact that makes this Gospel a true one, like the other three, whose power likewise lay not in the Messianic mode of apprehending Jesus Christ but in his personality; and however differently he may be conceived in thought forms from one generation to another it is the personality of Jesus Christ himself that is the power of God unto salvation in all ages. "Personality is the mightiest force which God can bring to bear upon man, and the Supreme Personality in all history,

the most potent factor in all civilized change and progress, is that of Jesus Christ."

3. THE REVELATION OF GOD.

It should be conceded that the view set forth of the fundamental importance of the personality of Jesus Christ does not exhaust the significance of the Fourth Gospel's doctrine of the Incarnation. This may be further considered appropriately under this division—the Revelation of God, which is indeed a phase of the same subject.

In the discussion of the Logos the writer has taken the ground that this philosophical conception was appropriated by the author of the Fourth Gospel to give a rational account of a religious experience and to awaken the same in others, namely, an experience of God's presence who is Himself the ground of existence, the life of the world, and the light of mankind. This is also true: the Logos theory was the final outcome of centuries of philosophic searching to find the Reality behind phenomena—the ultimate Reason. It may, therefore, be granted that when the Fourth Gospel declared that the Logos became flesh it was understood that Christianity claimed to have discovered the age-long object of search in the person of Jesus Christ. That is to say, as the Prologue asserts, no man hath seen God at any time: it was Jesus Christ who has declared him. This is the climax of the Prologue as it is of the Gospel. The Prologue recognizes that God had been revealing Himself from the beginning. There was the Light which enlightens every man; the law was given through Moses but it was from God; John the Baptist was a man sent of God, the last of a long line of prophets who bore witness to the Light. These, however, were partial revelations,—mere reflections of the Light. Jesus Christ was no partial revelation, no mere reflection. He not merely taught men concerning God but in his own person he disclosed the essential nature of God. In seeing Jesus the Fourth Gospel maintains men saw the Father.

This, however, was a moral and spiritual revelation. In

the personality of Jesus Christ the character of God was revealed as that of a Father. God, whose essential nature is love, was revealed in the character of the Perfect Man. The writer is willing to face the challenge which is urged against this view when it is asked: How comes it that the process of evolution flowered so far back in history instead of at the end of the ages? The Fourth Gospel answers this challenge with the presentation of an idealized Christ. The flowering process of evolution is not yet complete, but its completion is anticipated in the Christ of this Gospel. And this is the significance of the Church's doctrine of the glorification of Christ. The Christ of Christianity is the Christ of history idealized in Christian experience.

In this experience, the Fourth Gospel recognized the half-truth of Gnosticism that the world's Saviour must have an ideal as well as an historical significance. But unlike Gnosticism the ideal significance of Christ is found in the historical life that he lived. The ideal Christ is thus no mere "Christ-ideal," no mere abstraction, but Christ in the power of a personality achieved on the battle field of this life, and raised by the process of idealization to its highest terms. Our own experiences will enable us to appreciate this. The writer has seen something of the divinity in womanhood set forth in abstract discussions. He has seen something more of it disclosed in fiction by means of imaginary characters. He has seen it further revealed by use of the art of dramatization and the histrionic art. But all this is in no wise comparable to what he has seen shining on the face of his mother since she has gone from his physical presence, after it was given him to have her forty years. Nor can he be persuaded that what he sees in her now, to which his eyes were holden during her life-time, has no reality. Yea, it is all true, and during the remainder of his years, time and occasion will not be able to exhaust the resources and treasures of her personality for him. Such idealization is true: it is a process standing in the order of the universe as firmly as the process of evolution, and it is the highest

mode of divine revelation. It is God's way of revealing Himself to us. He it is who takes our beloved in death and causes a heavenly radiance to stream from them into our hearts. And it is God who took the matchless life of Jesus that he lived among men, and in death, yea, the death of the cross, caused the light of the glory of God Himself to shine in his face. When, therefore, the Evangelist of the Fourth Gospel asserted, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father; he hath declared him," he gave expression, not to what flesh and blood had revealed unto him but the Spirit of the Father Himself, and he gave expression to the highest possible truth concerning him, who thenceforth and forever was seen to be not merely the founder of Christianity, but its object, and the very goal toward which the whole creation moves. In him God is seen—the end of creation as its beginning. The ultimate reality behind phenomena finds adequate expression in Christianity's idealized personality, The Invisible and Inscrutable looks forth upon His creation in that one Face, which becomes our "universe that feels and knows." "Call Christ the illimitable God."

"So the All-Great were the All-Loving too—
So, through the thunder comes a human voice
Saying: 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine:
But love I gave thee, with myself to love,
And thou must love me who have died for thee!'"

To the writer the age in which we live seems urgently in need of Jesus Christ as the revelation of God. We are living in a world that is fast becoming to all a world under the reign of law—irrefragable law. It permeates nature through and through, conditions, on the one hand, the molecular organizations of matter, and, on the other hand, the planets in their courses, and embraces within its grasp all life from the lowest even unto the highest forms. The universe is conceived to be "lawful to its very core." In this mental atmosphere the first article of the creed may still be held, but the creed of many

contains no other article, and belief in God the Father Almighty, Maker of heaven and earth, is a stoic acceptance of "the eternal sternness of the world order." It may be expressed in the familiar lines:

"Though the mills of God grind slowly,
Yet they grind exceeding small.
Though with patience He stands waiting,
With exactness grinds He all."

The cry of the second century, "show us the Father and it sufficeth us," expresses the permanent need of humanity but of no age more than ours. The answer of the Fourth Gospel is the only one that really meets this need:

"'Tis the weakness in strength that I cry for! my flesh that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shall love and be loved by, forever: a Hand like this hand
Shall throw open the gates of a new life to Thee! See the Christ stand!"

BALTIMORE, MD.

III

GENERAL SYNOD'S YEAR OF JUBILEE.

J. I. SWANDER.

A jubilee shall that fiftieth year be unto you (Lev. 25: 11).

This divine statute, authorizing and regulating the year of jubilee, was one of the most significant incorporated in the Mosaic Code. Its provisions were associated with the great day of atonement. As such it was designed to protect the poor in their freedom against the possible exorbitance and tyranny of the heartless rich: and while it aimed to secure such temporal immunities it had a prophetic significance to be fulfilled in the possession of greater wealth and liberty by all mankind when "the ransomed of the Lord should return and come to Zion with songs of everlasting joy upon their heads, when sorrow and sighing shall flee away."

As thus prophetic of better things to come, the Hebrew Jubilee looks toward its final realization and fulfillment in the final crisis or terminal point of human history. We are now passing through that interval of time made up of successive periods punctuated by epochs in the onflow of the world's progress.

In this general onflow there are two distinct streams. While both start from a human fountain, they are nevertheless directed and dominated by different forces, and, therefore flow on to different destinies. The one though poisoned by human sin yet still retains much of its primitive energy: the other, because of a new fountain opened up in the house of David, counteracts the abnormal forces that still inhere in its constitution. They flow along lines somewhat similar and seemingly parallel, at times mingling their elements and clashing their currents,

but are destined to meet different ethical terminations. The one stream, starting in humanity perverted by sin, must pour its contents into the receptacle of its own abortion: the other, starting in humanity regenerated by the mystery of Bethlehem, becomes the central channel of the world's history, and is the ever refreshing stream that makes glad the City of our God, the habitation of the Most High.

Could we pause and poise ourselves upon some summit of commanding eminence, with the angle of our visual organ properly adjusted, and see the panorama of the ages passing by, we would not envy the seer of Patmos with the splendid scenery of heaven uncurtained to his raptured vision.

Thus perched, we would watch the meandering course of the turbulent stream whose waters had been poisoned by the perverted life of the first Adam, flowing down the murky current of the ages, alienated from the life of God; we would observe the rising of nations, the founding of empires, and the falling away of dynasties; cities springing into ephemeral existence, and then buried in the dust of oblivion; armies marching and countermarching until in deepening combat they are in one red burial blent; all teaching one sad, sad lesson that the path of all such glory leads but to the grave.

Upon the other hand we would look at a higher type of humanity begotten by the quickening spirit, the Lord from heaven, born into a higher Kingdom, baptized on the day of Pentecost, unfolding itself progressively in virtue of the presence and power of the divine man of Galilee, in the church, marking the milestones of its progress in the records of the ecumenical councils from the first synod in Jerusalem to Nicea, on to Constantinople, Calcedon, Ephesus, Toledo, Basle and Zurich to the organization of the general synod at Pittsburgh, 1863.

The greater number of the delegates then present to take part in the organization of the general synod have entered into rest. They have gone to enrich the society of the heavenly world. Their deeds are in history. Themselves are with Christ which is for better.

Only a few of us have been spared, and we are tottering monuments of God's amazing goodness. How rare the privilege to pass over and look back upon a half century of intervening years to that great epoch in the history of the Reformed Church. The impression, though somewhat hazy, still lingers with comparative vividness upon the tablets of our memories. We still see Dr. John Williamson Nevin arising to assume the duties of the presidency. We recall hearing his keynote sermon on *Jesus Christ and him crucified*. We also remember distinctly hearing him on the following Lord's day in one of the churches of the city on the text "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). He began by laying aside his spectacles, and with an almost stammering eloquence exhorted us to come, not with presumption, but with the boldness of broken spirits and contrite hearts to a throne of grace.

That was in many respects a most remarkable general assembly. It is questionable, indeed, whether Nicea with all its primitive precedency surpassed it in all the elements of Christian greatness. Dr. Nevin presided with a supreme dignity worthy of comparison, if not contrast with Hosius or any other proxy of Constantine the Great when the bishops of Christendom had for the first time come together from all the ends of the earth.

The ministers and elders had come together at Pittsburgh with a desire to be of one accord in one place. The occasion and the times were such as to call for both genuine patriotism and piety. There were two questions confronting them, either one of which would have been enough to have thrown combustion into a less fraternal assembly. The east and the west were not yet in full agreement on the question of Christian cultus, neither were the north and south in accord as to the principle of civil government. The thundering artillery which had shaken the sepulchers of Cemetery Hill at Gettysburg still rolled their echoes across the Allegheny mountains; yet the brethren dwelled together in unity. The indulgence of

their charity was equalled only by the sincerity of their convictions. There was but one flaming meteor in their sky. Let brotherly love continue! *In Hoc Signo Vinces*. That star outshone the boreal display that led Constantine to place the diadem of Cæsar upon the brow of Christendom. It requires neither a prolific imagination nor an eloquent tongue to give the year of our Lord 1863 its proper setting in the onflow of the world's great history. At that time, as never before, the prophetic past was rushing toward its fulfillment in that progressive hereafter so close at hand. The declaration of American independence had just been born again in the emancipation of American slaves. The nations of the earth stood aghast at the unparalleled activities in the civil, military, and religious movement upon our planet. Japan had opened the portals of the east for the light of western civilization. The philosophy of Germany was about to be sifted of its chaff, while its wheat was being sown in all stalwart thinking of the world's progressive schools, and restlessness reigned from Cancer to Capricorn. From the Orient to the Occident the world was either a pool of stagnation or a seething caldron of furious elements. It was felt on every hand that accumulated forces of history were sooner or later to meet in America as time's last stage for time's last play.

Barring the periods that began at Bethlehem, Pentecost and the Reformation in the sixteenth century, the last fifty years has been the most important section of history since the beginning of time. Indeed it may be truthfully and seriously claimed that the last half century has been more productive in startling events, and more directly progressive toward the terminal point of history than any fifty centuries preceding it. Inventions, discoveries and signal triumphs of genius in arts and sciences have almost crowded each other from the stage in their rush to appear before the footlights of the approaching millennial day. As never before, nature has revealed the secrets which she could no longer hold from the knowledge of man. Hence the marvelous advent of human achievements

now coming in upon us with a sweep of power before which the pearly gates themselves must soon be made to stand ajar.

The most notable movements of the last half century may be classified as follows:

Those which had their origin in the restlessness of the world which ever groaneth and travaileth in pain waiting for some new revelation of truth to realize the dreams which have vaped in all the traditions of its past and yearned through all the imaginations of its future, those which have had their genesis in the Kingdom of God as embodied in the Holy Catholic Church; and those which, like the murky current of the river Nile, have had their source in the mountains of the moon, or some other high altitude of religious lunacy, as for example Mrs. Blavotsky's theosophy, Mrs. Eddy's Christian Science and John A. Dowie's divine healing as miserable mummeries of modern manichæism.

Perhaps the most forceful and fascinating movement of the period now under review was that of Darwinian evolution. In 1864, one year after the organization of the general synod, the Royal Society of London granted Charles Robert Darwin the Copley medal and thus crowned him as king immortal in the realm of biological research.

In 1871, he gave the world his treatise on *The Descent of Man*. It startled the stagnant schools into new activity. Moses seemed in danger of being sent back to the bulrushes. Much of the theology of the church was shocked into spasms of holy consternation. The zoological garden was about to be substituted for the Garden of Eden. The monoron and the monkey were about to be developed into manhood. Christendom was startled with a fair inference from the Darwinian theory that the blood of Calvary had coursed its way through the veins of an ape.

Yet science is wiser today, because of the advent of organic evolution. With all its defects, Darwinism is a blessing to the whole family of the sciences. The cloud that seemed so full of disaster to traditional orthodoxy has burst with a flood of

sunshine upon the whole field of biologic investigation. The scholastic compass now suggests new bearings. Biology has been born again. Organic progress is now seen to be God's manner of doing things. Cosmos culminates in man. The lower orders of being are prophetic of the higher *without being parental thereto*.

After Darwinism had projected itself into the seething commotion of the world as a challenge to its accepted theories of ontology, later in the seventies, A. Wilford Hall appeared above its hazy horizon in his *Problem of Human Life*. In this book he assailed Darwinism in a most radical and vigorous manner. Gathering momentum with the progress of the discussion, Hall proceeded to call into question current theories in the science of physics as then taught in the schools and generally believed on in the world. His writings were at first received with favor. Later on his position in physics was criticized without mercy and condemned without thorough investigation. Even to this day his challenge to the schools remains unanswered. His philosophy is not dead, but sleepeth, and history is bound to repeat another section of itself. The corn of wheat has only fallen into the ground and the sepulcher of its germinal truth will again be opened in God's own resurrection day. Jewish prejudice, Grecian philosophy and Roman pride still cast their shadows across the path of the world's sunrise. It required 300 years for the light that dawned over Moab's hills to flash its rays around the throne of the Cæsars, become the accepted religion of the Roman empire, and receive its proper recognition as "the bright and morning star" of the world's last hope.

During these productive years the world had begun to make its most rapid advance in its industrial arts; its multiplicity and multiformity of mechanical implements and labor-saving contrivances, in the shops and mines and upon the farms; in its astounding acquirements and amassments of wealth; its organizations of greed and abominations of graft; its monopolizations of business and combinations of gigantic trusts; its in-

iquitous distinctions between brain and brawn; its unjustifiable conflicts between capital and labor; the confusions that arose and darkened the very heavens with the confounding of true and false socialism; the consequent reëxamination of the foundations of human society, the rebuilding of the social superstructure, more fair in its proportions and more in agreement with that great plan of the moral universe ordained by the Man of Gallilee.

The most marvelous discoveries of the last fifty years have been in the development of and connection with the science of electrodynamics. While the Pittsburgh synod was being organized the world was having a jubilee over the triumphs of Morse, Jenkins and Field, and also standing on tiptoe of anxiety over an attempt to throw a magnetic cable around the world. In less than a decade of years that gigantic undertaking was accomplished. In a new fulfillment of the old prophecy their lines had gone out through all the earth and their words to the end of the world.

A conductor of the electric fluid passed over the highest mountains and under the deepest oceans of the planet. Following, in 1880, was the full discovery and practical operation of telephonic communication, and such rapid progress of the mystic science that the nineteenth century went out in a blaze of glory around Marconi's deathless name when he demonstrated that messages could be dispatched around the earth without a metallic medium of conduction.

That amazing miracle of wireless telegraphy was the greatest triumph of human genius ever achieved by man or recorded in the annals of human affairs since the closing of the garden gates of Eden upon the fugitive heels of the federal pair.

If it be not a miracle, it is at least superlatively marvelous. If it involves none of the elements strictly supernatural, it certainly challenges and calls into service some of the invisible elements of *this* world, and as never before, fastens them as new steeds to the chariot of human progress now being made in the direction of the heavenly empire.

The discovery, in the last half of the nineteenth century, of telephonic power and a new medium of telegraphic conduction for the transmission of voice and thought, will stand as perpetual reminders, while future years roll by, of the inventive skill and scientific progress of that generation.

As these great movements of profound and searching inquiry were rolling themselves into historic position in accordance with God's purpose and in the direction of that "far away divine event toward which the whole creation moves," contemporary developments were taking place in the Kingdom of the coming Christ which ruleth over all. Why not? If science can extract secrets from the bosom of nature, why should not progressive and prevailing Christianity seek to pillow itself more closely upon the bosom of that *Infinite One* whose omnipotent benevolence causes the heart of the moral universe to throb with everlasting pulsations?

In 1846 Dr. Schaff wrote and published his *Principles of Protestantism and Historic Development*. The dawn of a new era then flashed its light out of Zion. Historic development is now generally accepted and acknowledged as a principle peculiar to legitimate protestantism. The moment that Protestantism denies the truth of this proposition it proclaims its own bastardy to the world, and hangs its own scalp upon the belt of the old man by the Tiber. The Romish theory has no room for a growing revelation and the evolution of christianity. Its dogmas are all carved out to full perfection in the laboratory of papal infallibility. This doctrine of infallibility was announced with emphasis in the Vatican at Rome in 1870—just seven years after the organization of the general synod. Hence the attempt at that time of Father Hyacinthe in France and his coadjutor, Dr. Döllinger, in Germany.

"While Rome her recent dogma raised
Dolinger called a new refrain,
And Munich all her banners waved,
But Munich's banners waved in vain.
Great reformations do not come,
By floating flags and beating drum.

Great progress 'long the line of right
Is not by revolution
Nor by spasmodic spurts of might,
But through slow evolution,
And God's true Zion learns to wait,
Since heaven is always up to date."

Since the organization of general synod time has demonstrated the truth of progressive christianity. Historical development has practically been the evangelical slogan of an awakening church. By a historic series of judgments, God had made known his power unto Pharaoh; why should he not continue to make known more clearly his ways unto Moses and his acts unto the children of Israel? He is doing so as his stately steppings are echoed down the halls of Zion, in the light of a growing revelation of his will to mankind.

The growing recognition of the fact of historic development, as a principle of Protestantism, accounts in part for the discoveries by Christian scholarship and the consequent claims of the *higher or biblical criticism* in the last quarter of the nineteenth century. The fruit of historic development was to stimulate the commendable spirit of inquiry and research as never before. Such criticism, when in its sober mood, became destructive of much unwarranted tradition and constructive of better methods, the more chronological arrangement of Old Testament books, and the placing of a more proper estimate and value of their literary sources and canonical worth. New discoveries of old manuscripts brought inspired truth out of the sepulchers of antiquity; new apprehensions of the truth called for new phrasings of the old creeds and confessions; and new advances in real Christian Science made new revisions necessary in the old versions of sacred scriptures, and a recast of much superannuated theology.

In this advance movement the Reformed Church assumed her position and performed her part; and the last half century shows that she has performed that part with Christian fidelity and scholarly ability. Each succeeding triennium is in evidence upon this point. The Pittsburgh synod of 1863, being

the first convocation of the church under its new form, the delegates from the east and west, convened in the fellowship of fraternal greetings and organized its highest judicatory in the bonds of Christian charity. The glorified spirit of Ulrich Zwingli, which had manifested itself so magnanimously at Marburg, was present to vapor within the walls that surrounded that first general assembly of accredited delegates. The east, having agreed upon the provisional liturgy as generally acceptable, was permitted to continue its provisional use, and the west, having asked permission to prepare a liturgy for themselves, was authorized to go forward in the enjoyment of such freedom in Christian worship.

The synod at Dayton, 1866, can never be relegated to a place of small importance in the history of the Reformed Church. The East, having revised the provisional liturgy, under the title of *An Order of Worship*, submitted it as a book "proper to be used by such ministers and congregations as were prepared to introduce it in whole or in part." The majority of the committee to which the matter was referred reported with a recommendation that its use be so "allowed." At this point the issue was made and followed with a discussion lasting three memorable days. The contention was not so much over the question as to a form of worship as it was over the doctrinal system underlying the book in controversy. It was a battle of giants. Conspicuous among the champions were Dr. J. W. Nevin and Dr. Henry Harbaugh on the one hand and Dr. J. H. Good and Dr. J. H. A. Bomberger upon the other side. Great and good men! They are now doubtless looking down upon us from the heavenly world, if indeed, they are not mingling with us in the jubilations of this year.

The memorable engagement at Dayton was not fought out to a finish for the very sufficient reason that the battle-line could not be clearly drawn because of the multiplicity of points at issue. The one party held that in no age of the church militant can Christendom attain to a full and correct apprehension of the truth; the other party maintained that already

three hundred and fifty years ago the Reformers had attained to a fullness of heavenly vision and were already perfect in the creeds and customs handed down for standards of doctrine and directories of worship for all the ages to follow. The one party laid greater stress upon the *objective* and the other upon the *subjective* facts and factors in the grand economy of the world's redemption. The one party began its theological ratiocinations with the divine philosophy of St. John; the other viewed the general subject of human salvation from the standpoint of the equally divine soteriology of St. Paul. The one party took its point of view at Bethlehem, the other surveyed the whole field from the standpoint of Golgotha. The one party emphasized the fact that

"The King of glory came from far
To make his truth and mercy known,
The cradle his triumphal car,
The virgin mother's arms his throne;
Darkness his curtain, dust his bed,
He slept in death to wake the dead."

The other party just as properly made a more special survey of

"The wondrous cross
On which the King of glory died."

These issues so overlapped each other as to make the engagement one of great confusion, fought out by moonlight, with much popgun artillery. Neither party was wrong except in the fact that there was too generally a putting asunder what God had joined together in the deepest councils of eternity.

In 1869 general synod met at Philadelphia in a session of commendable Christian prudence. It was then and there decided by a vote of 117 to 57 that a maturely developed apprehension of Christian truth and a corresponding directory of Christian worship were matters of growth rather than of ecclesiastical legislation. The vote was a record of a partially conscious recognition of the protestant principle of historic devel-

opment. Having so settled, temporarily, the doctrinal and liturgical questions at issue, the synod in the city of brotherly love resolved to enter fraternally and more vigorously upon the practical work of home and foreign missions.

The third triennium in the history of the general synod—from 1869 to 1872—was a period in which the brethren fairly provoked each other unto good works. The action at Philadelphia left the field open for Christian competition in the issues as read between the lines of forbearance, toleration and indefinite postponement of the finality. Great zeal was displayed by both parties and on every hand. The matter held to be of great importance was to educate and send forth a truly "orthodox" ministry for the coming wars of the Lord. Hence the unusual effort to man and manage and endow our literary and theological institutions already in operation, and to establish and equip others. This trend of activity involved the question of the appropriation of the Church's benevolent funds. The matter came up in the synod of Cincinnati, 1872. It confronted the assembly in the Dunn appeal case, in the disposal of which the general synod took the action which in its judgment allowed the greatest democratic liberty consistent with the more supreme authority of the church.

The general synod at Fort Wayne, 1875, was an assembly to which the Reformed Church may look back with pious pleasure and pride as long as the years of time roll by. By considerate action it continued the discretionary use of the two liturgies temporarily authorized at Philadelphia; it left the regulation of theological professors to the respective district synods within whose bounds they may teach. It guarded the sacredness of the relation between the conscience of the individual worshiper and his God; it stamped with disapproval the growing disregard for the holiness of domestic ties by declaring "that the marriage bond is indissoluble, except by natural death, and that there is no validity in divorce except for the reason assigned by our Lord," and that adultery is divorce.

At Lancaster, Pa., 1878, the general synod held a most re-

markable session. It demonstrated, as never before, that "peace hath her victories no less renowned than war." The logic of love carried its syllogism toward a conclusion of peace. The synod, there and then, proclaimed its sincere desire and purpose that there should be "unity in essential, liberty in doubtful, and charity in all things pertaining to the church." Provisions were made for the appointment of a commission to prepare a doctrinal and liturgical basis for such a proposed millennial dawn. "Let brotherly love continue" was the sentiment of that movement, and again did the breath of the Master inspire the disciples to place that motto on the badge of their Christian brotherhood.

General synod convened in Tiffin, O., 1881. The peace commission authorized at Lancaster, and constituted by the concurrent action of the district synods reported the result of their deliberations. The report was immediately put upon its adoption, and was approved by a rising and nearly unanimous vote. Observing a hesitancy on the part of a few, Dr. Thomas G. Apple arose and said: "Come, brethren, we have crossed the river; let us now burn our bridges behind us." After singing the Doxology, "Praise God from whom all blessings flow," and joining in prayer led by Dr. Benjamin Bousman, the synod appointed the members of the commission a committee to prepare a new liturgy or directory of worship for the whole Reformed Church in the United States.

The synod of Baltimore, 1884, was calm in its reflections upon the past and hopeful in its anticipations of the future. The liturgical committee, appointed at Tiffin, reported the fruit of its long and laborious task. The report, after much discussion, was adopted, and its work referred to the several classes for approval or rejection. The synod adjourned to wait in great suspense through another triennium.

That triennium ended at Akron in 1887. It was one of much anxiety as to the action of the classes respecting the submitted directory of worship. This anxiety was removed when the report to the synod showed that a majority had given

an affirmative vote for the new book, approving the same as an ordinance. Whereupon the general synod "declared that the same was constitutionally adopted as the *Directory of Worship* in the Reformed Church in the United States."

The Reformed Church in the United States having thus ended a thirty years' war and established a peace more fruitful of good results than that of Westphalia, entered upon a new period of Christian activity. Having reunited with itself, it was ready to coöperate in an effort to unite more closely with the Reformed Church in America. The general synod at Lebanon, Pa., 1890, found an opportunity presenting itself. This gave occasion for a special session at Philadelphia, 1891. Right heartily and sincerely did our church enter into the work of answering her Lord's prayer for union among all his people. The results of that effort were disappointing to the general synod at Reading, 1893. The Reformed Church in America failed to give its approval, and the proposed union was postponed because ecclesiastical legislation was too far in advance of Christian growth in the same direction.

In 1896, thirty years after the battle between doctrinal apprehensions of everlasting truth, synod convened again in Dayton. What conservative progress had been made during these ten trienniums of eventful years! What signal victories had been achieved in the name of the Prince of peace! And during the half century past our growth has been remarkable. The records show an increase of 400 per cent. in the number of district synods, 250 per cent. in the number of classes, 240 per cent. in the number of ministers, and 300 per cent. in the number of members. We have prepared and declared a new hymnal, a directory of worship and a revised constitution as ordinances of the church. We have placed ourselves uncompromisingly upon record as opposed to whatsoever worketh an abomination or maketh a lie. We have carried the gospel to the old continent that cradled our infant Christ. We have planted the standard of Christian civilization in Sendai, and unfurled the banner of the cross in the rising empire and new

republic of the east. We have begun to offer the religion of Christ to the blind followers of Confucius. We have made commendable missionary progress in the home land. We have organized ourselves for all manner of Christian activity. We have called into being a multiplicity and multiformity of organizations, if not supernumerary societies. Our faces are turned toward the rising sun of an early millennial dawn. Our God is marching on. He is coming in this direction. Can you not hear the rumbling of his chariot-wheels? He that testifieth of these things saith: "Surely I come quickly. Even so, come, Lord Jesus! In the meantime our duty and our destiny are before us. Let us discharge the first in the activity of a rational faith, and await the other in the serenity of an immortal hope.

TIFFIN, OHIO.

IV.

INAUGURAL ADDRESS.¹

GEORGE LESLIE OMWAKE.

In accepting the call to the presidency of Ursinus College, I would be untrue to the most sacred impulse of my heart if I did not first of all profess that in doing so I am prompted by the resistless power of love for the college. You may be mistaken in your estimate of my ability to serve the institution in this high office but you are not mistaken in assuming that what service I may render will be offered in unalloyed devotion.

There are a few motives entering into the compelling dictate of conscience which bids me accept the responsibilities you have laid upon me, that we do well to consider at the very outset, for they should serve to grip the soul of every man who is responsive to the needs of his fellowmen and to the will of God.

In the first place he who serves a college serves his country. The college is the crucible which converts the teeming masses of volatile youth on the one hand into the settled, law-abiding citizenship of our country on the other. The college has the unparalleled task of preparing the leaders for all the more advanced agencies of civilization. Less capable men will not do in the complex maze of forces making up our modern life. In the more or less dimly realized struggle, by which, in response to a new ethical standard and a quickened public conscience, not only our own land but every nation on the face of the earth, is trying to lift itself to a higher plane of action,

¹The inaugural address of Geo. Leslie Omwake, Ph.D., delivered on the occasion of his inauguration as the president of Ursinus College, at Collegeville, Pa., on October 7, 1913.

the opportunity to serve our country through our colleges in our day rises to the rank of that which in an earlier age lay before our nation's founders, and later, before its defenders. To take our talented youth and fit them for leadership in our national life is a supremely patriotic duty.

But rising above the motive of patriotism is that of human helpfulness. Above the service which the college president may render to his country is that which he may render to his fellowman. An experience of more than a decade in dealing with young persons aspiring to go to college, has served to impress me deeply with the fact that here is a point of contact that presents a rare opportunity for philanthropic endeavor. To pilot a young life that is being tossed about in the fitful maelstrom of adolescent youth, guide it into the calm haven of a cultural college, instruct it in chart and compass, provide it with a ballast of solid learning, and then to confidently send it forth in full sail on life's main, is a rare privilege indeed. Moreover, constant contact with manhood and womanhood in its formative stages when every influence may have constructive value in the making of character, serves to keep burning the fires of one's enthusiasm for human worth. When an educator ceases to be an optimist he has already ceased to be an educator. To choose a career as officer or teacher in a college is then to choose a career that never fails in abundant and unique opportunity to serve one's fellowmen.

But higher still, when one is called to preside over a Christian college, he sees in it a magnificent opportunity to serve God. In Ursinus we have a Christian college, and he who would labor in this institution in any capacity enjoys the privilege not only of leading a personal Christian life unmolested, but of rendering active service in making the college itself a more effectual force in the Kingdom of God.

While your call to serve Ursinus College is thus felt to be at the same time a call to serve our country, our fellowmen and our God, this is not all. In my university days, we used to sing:

"For God, for country and for Yale."

Ah, that is it. These separate motives become irresistible when bound up in the life and destiny of one's alma mater. Besides having gotten my collegiate training here, I have put a dozen years of service into this college. Need I tell you that I am bound to Ursinus College with bands of steel? To every alumnus and former student, let me say that if you find yourself lacking in devotion for your college, render it some service, and you will come to love it. It was when Daniel Webster was fighting for the interests of his alma mater in court that he made the famous remark: "It is a small college, sir, but there are those who love it." Except for the fact that he had come to the help of his college he doubtless would never have become inspired to give expression to that splendid sentiment. It is safe to assert, without making inquiry, that this was one case in which that great lawyer never accepted a fee. The privilege of serving one's own college rises to the rank of moral duty.

With this view of the motives entering into the acceptance of your call, I now face the special problems that must engage our attention. Here we come not heralding radical "reforms" or revolutionary measures. There are inherent in Ursinus College so many splendid ideals, valuable working principles and effective methods more or less fully wrought out, but all falling short of realizing their potential worth, that any radical disturbance of our educational system would not only subvert the interests of the College in general but would constitute a species of vandalism in our well-ordered educational household. Our task is rather to build on the foundations already laid—to steadily bring into clearer relief our dominant ideals and purposes, to work out in more specific detail our fundamental principles of organization and administration and to bring all available power to bear in the production of larger and better results. Consequently there will be no sensations, no pyrotechnics in this administration unless they are shot up unawares. We commit ourselves and all the forces we can command, rather to a "term of close confinement at hard

labor." We may be pardoned for giving expression to the belief, however, that in the long run, the process of development to which we aim to apply ourselves, will yield a college that will be both unique and superior in character and efficiency when judged by the ideals and standards which now prevail.

Educationally, and in these matters I speak for the gentlemen who are associated with me in the faculty as well as for myself, we shall aim to keep the claims of intellectual endeavor uppermost. A man cannot be well physically, sound morally or happy spiritually who does not live up pretty closely to the upper limit of his intellectual capacity. It is our business to surround the student with a comfortable environment, to provide a type of domestic life that will be conducive to health of body, to so condition the social life as to favor good morals and pure religion, and then to keep him busy with intellectual tasks. There are few joys that can surpass those of intellectual achievement. To solve a problem may be work but it should not be drudgery. We conceive a college to be a place of hard work but withal of supreme happiness.

In this connection, it should be observed that the general terms used to define education today, such as "assimilation of our racial inheritance," "adjustment to our social environment," and the like, fall far short of defining the individual effort involved in getting an education. To use a common phrase current in other fields of discussion, these representations of the educational process lack "teeth." The college lad cannot take a course of study by merely being "exposed to it," as a father jocularly remarked regarding the inoculation of his son with a certain subject in school. We are impressed rather with the idea expressed in a class room in this building during my own college days by Professor Samuel Vernon Ruby, of blessed memory, whose experience as a soldier filled his heart with the military spirit and stored his mind with the imagery of war. Rising to his feet, he thundered with terrific emphasis, reinforced by a vigorous blow upon his desk, "There can be no progress in this world, *except by the clash of minds.*"

May that conception continue to influence the intellectual exercises carried on in this place.

A very serious problem confronting certain college administrators today is how to keep a Christian college Christian. Apparently denominational control has little to do with the real problem. The most truly Christian institution I ever attended, not excluding the theological seminary, was a state institution. Nor does doctrinal belief settle the question. We must look, rather, to the *conduct* of those making up the college for the tests of its religious character. We shall be misled also if we attempt to get at the character of an institution by striking an average. Just as a chain is as weak as its weakest link, so a college is as bad as the worst person in it; and just as a chain may be made vastly stronger by taking out the one weak link, so a college may be made vastly better by the single act of dismissing one bad individual. A college that is professedly Christian has a right to expect every person in it to make an honest effort, whatever may be his belief, to act in accordance with the cardinal principles of Christianity, and the maintenance of the college's character requires that he who refuses so to do be eliminated from its social body.

I must also refer on this occasion to another set of duties and responsibilities which confront the college head, namely, those involved in the administration of its fiscal affairs. As a matter of policy, I hope that Ursinus College will keep its rates of tuition and its cost of living at such a level that it can continue to command the patronage of self-supporting students and those of limited means. The requirements of our age are enforcing upon young men everywhere the necessity of higher education. Thousands of young persons are planning to go to college every year, whereas, a generation ago they would have looked upon such a course as an impossible dream. These persons, with noble self-reliance, undertake, in many instances, to finance their college courses unaided. For this class of students our doors must be kept open. This precludes the

students. Even colleges whose charges are very much higher than those prevailing here must accumulate gifts and endowments to save themselves from financial failure.

A task, therefore, to which the present administration must address itself frankly is the increase of funds with which to maintain our growing work. This task properly belongs to the directors of a college, but assistance, and perhaps even leadership, in promoting the temporal welfare of an institution may rightly be expected of its president. It is through the president that benefactors may get impressions of the worth of the college and become acquainted with its needs, while to directors they naturally look for assurance of safe business management and activity in building up the material resources. On this side of my work I shall be prompted by the same motives and guided by the same principles as in the building up of the educational life of the institution. In all things, I shall rely on the unreserved support of directors, faculty, alumni, students and friends, in which several bodies our institution has abundant ability for the accomplishment of its purposes.

COLLEGEVILLE, PA.

V.

ADDRESS AT THE INAUGURATION OF PRESIDENT OMWAKE.¹

J. G. HIBBEN.

I count it a great privilege to bear to you upon this occasion the felicitations of a sister university, and to rejoice with you in the promise of the bright future which lies before you under the administration of your new president.

From the beginnings of your history you have always consistently maintained a certain type of education which has found its justification in the quality of the men it has produced. Although professing no creed of Pragmatism I am quite willing to accept the pragmatic test of any educational system and estimate it according to its fruitage value. Measured by this standard, you may well be proud of the human product of this institution, the men who have gone forth from this place to serve their day and generation.

As we gather together at this time to wish you Godspeed in the continuance of the great work which you have undertaken, it may be well for us to discuss for a few moments the central educational purpose which should guide us all as teachers in our efforts to prepare our young men for the active duties of life. It seems to me that the sacred trust which is peculiarly ours as teachers may be expressed in terms of the supreme obligation resting upon us to train our students in the art of seeing.

You, who have been called to be not only a teacher but in your new office also a leader of teachers, you should have be-

¹ An address delivered by John Grier Hibben, Ph.D., LL.D., president of Princeton University, at Collegeville, Pa., on October 7, 1913.

fore you an ultimate aim, clearly defined in your own mind, and towards which the nature of your curriculum, the methods of instruction, and all the influences of this college world should definitely and steadily contribute. And I believe that such a supreme end, dominating policy and determining procedure, can be most comprehensively expressed as the purpose to furnish to darkened eyes a faculty of sight and to present before them an ever changing field of vision.

We live in an age where an especial emphasis has been placed upon the training of the powers of observation as the primary and most essential feature of the true method of education. From this point of view knowledge is to grow by means of a more and more intimate contact with the world through the senses. While I believe most emphatically that it is of an inestimable advantage to train the eye so as to increase both the range of vision and the accuracy of minute discrimination, nevertheless, a more profound and a more significant phase of such training is the corresponding development of the inner vision. It is the eye of the *mind* to which we must give our most careful concern, that it may attain that power of penetration which sees beneath the surface appearance and apprehends the lower levels of meaning and significance. Our North American Indian has been famed for his almost abnormal power of acute observation. But we must remember that in that primitive school of nature in which he has received his rude training, there has been also a quickening of his powers of inference so that the things he sees about him, the forest trail, the smoke on the distant horizon, the flight of birds, the drifting clouds, all tell a story which he has learned to interpret, and to adapt to his own use and advantage. It is not what one sees but what one understands which avails. And every phase of education should tend to create and develop this understanding mind.

While the outer eye may see only two objects in the field of vision, it is the eye of the mind which sees in addition the underlying relations which exist between them. The mind is

capable of appreciating all that these objects suggest as well as all that they directly reveal. In every process of vision the *contribution made by the mind* is the all important factor. The characteristic feature of scholarly thought is that it is reflective, and reflective thought is that which is carried on in the light which the mind itself creates. By means of this inner illumination the mind is capable of seeing the implication which is contained in any situation in the field of vision. Reason thus transcends the actual scene, and apprehends its thought value. In this faculty of interpretation by means of the process of inference, it is the recognition of the casual connection between the various objects of our observation which gives thought its wide range and commanding power. The relation of cause and effect is something which can never be seen through the senses; it is a matter wholly of the mind's grasp of a situation. Plato has defined the philosopher, and the definition applies equally well to the scholar, as one who possesses a synoptic mind, that is, a mind which sees things together. Through this power of seeing how things hang together sure experiences are systematically correlated, and we come to know not merely a catalogue of facts, but something also of their underlying connection, as to how and why they are what they are. To appreciate the universal significance of the special case and to rise from the mere fact to the law which it illustrates, this is the art of seeing. Whatever may be the particular subject of our study, we never master it until we have established a center to which all the significant lines of casual connection definitely converge—every method of instruction, every pedagogical device, should have in view, as an ultimate end, the quickening of this casual sense. The successful physician, statesman or man of affairs, must possess this ability of seeing the future in the present—and this can be done only by discovering the ground in reason which is the adequate basis for his prediction.

This faculty of inner vision is peculiarly a power of discrimination. It is said of Solomon when he came to the throne

that the most valuable gift with which God endowed him was that of a discerning judgment. Any method of education which is capable of justifying itself must produce that keenness of thought which cuts to the central core of a subject. The skilled fireman may give us who are teachers a suggestive hint. In fighting the flames, he is trained to make a dash to the heart of the fire. To get at "the heart of the fire," to see things from a commanding center, to be able to separate the essential elements of a situation from the unessential, to discard everything which does not bear directly upon the point of issue and thus secure a concentration of control,—this is the greatest of all mental gifts.

The art of seeing also depends upon the ability to appropriate the vision of another. There is such a thing as a vicarious experience, of seeing through the eyes of others, hearing through their ears, and thinking their thoughts after them. One of the essential features of any process of education is the training which enables us to master the reports which come to us from the general thought and work of the world. We must learn the secret of making history our servant. We cannot proceed solely by a method of trial and error. There is a wonderfully suggestive power in a richly furnished mind, in which the experience of the world has been securely funded. If the individual trusts in his own experience alone, he is but poorly equipped for a life which, if it is to prove efficient, successful and useful, must draw largely from the wisdom of the past as well as that of the present.

Moreover, the training of the student must also be so devised that he will be able to obtain a true vision of values in life. It is only the inner eye of appreciation which is capable of estimating values, of determining what is excellent and what is not excellent; what is worth striving for and what not; what we would fight for and if need be stake our lives to win. Too little effort is put forth in the ordinary course of instruction to stimulate this sense of appreciation. We must endeavor to teach our students not only to see things as they are, but

to see things in their beauty as well. We must not forget that this is a world of appreciation as well as a world of fact. Beauty has a place in our thought as well as utility. This sense of beauty and of right proportion may be fostered by an appropriate training which tends to create a critical judgment and taste. As one of the results of such a training, the experiences of life will naturally range themselves in terms of a series according to their relative importance, first things coming first. In all our thinking and in all our doing we must learn where to put the emphasis. There is a sense of proportion, partly æsthetical, partly ethical which forms the essential basis of culture on the one hand and the fundamental ground both of character and of conduct on the other. This training in value-determination we may leave out of consideration in planning our scheme of studies, and in all our efforts to direct and develop the minds of our students; but if we do we leave them blind to the beauty of nature and of art, depriving them of the deep inner resources of æsthetical appreciation, and render them defenceless when the supreme test comes which is to prove their integrity, their loyalty and their honor.

Our students must also be taught to see themselves in a true relation to the world in which they live and which they are called upon to serve. They must learn to see life in a proper perspective. To be able adequately to estimate one's own powers, to see the world's needs and to appreciate their claims upon us,—this in itself is a call to service. The educated man cannot enter as an excuse for failure to do his duty, the plea that he did not think. It is his business to think. It is, after all, the understanding mind which fires the will and incites the spirit to noble endeavor.

In the training of our young men there must be above everything else an endeavor to direct their minds to see the things which are unseen, which give to them an intimation of a world about them through which they hold a correspondence with the eternal. Such a view of transcendent realities is not due to a

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weak credulity or to superstition or to a traditional belief to which we give a formal and indifferent assent, but it finds its rootage deep in the reason which has been purified through doubt and which has been tested by experience, which is able to discern the various lines of thought, of sentiment and of purpose in life, all converging towards a single point, and from that point to discover the secret of seeing Him who is invisible.

The great insight of life which we must endeavor to teach and which our students must learn is that view of things which will constrain them to assume the postulates of God, freedom, and immortality, in their effort to construct a working hypothesis for a life of duty and of devotion. The teacher's prayer may well be that which was offered by the prophet of old: "Lord, I pray thee, open thou the eyes of the young man, that he may see."

PRINCETON, N. J.

VI.

BENEFICIARY EDUCATION IN THE REFORMED CHURCH.

(IN TWO PARTS.)

PART II.

OHIO SYNOD.

CLAYTON H. RANCK.

The beginnings at Tiffin are surprisingly parallel to the developments at Mercersburg. In the first report of Professor E. V. Gerhart as professor of theology, in 1853, the need of beneficiary education is most strikingly presented. There were twelve students in the theological department and none of them had been able for lack of funds to pursue a classical course, yet here as elsewhere the aim of those in authority was to have the college work as a necessary part of seminary preparation. The crying need was for funds to maintain the higher standard.¹ Two years later when \$399.02 came into the treasury of the board, it was called the largest annual contribution thus far. The same report records the board's anxiety over the great need of ministers in the Church, the only source being the *institutions*, and since "comparatively few who have a sufficient amount of means at command are willing to devote themselves to the self-denying duties and labors of the ministry, hence we are compelled in order to meet our wants, and fill up the measure of duty assigned us as a church, to furnish the necessary means to those who are not in possession of them, but are willing and anxious to make

¹ Min. of Ohio Sy., 1853, p. 15.

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an entire consecration of their time and talents to the Church in the ministry of reconciliation."

They, like their eastern brethren, urged the annual offering in the congregations for the cause.

War times found Ohio synod wanting in ministers although as has been noted it was the one time when the east was oversupplied with them. "Properly considered," says the president of the Board of Education in his report to synod,² "the work of beneficiary education may be regarded as *the most important interest* of the Church at the present day. It is the center from which the other interests and movements of the Church derive their vitality and power. Of what value were the seminary, or the college, or the missionary board, if it were not that by means of the Education Society, the Church is enabled to furnish the men to educate for the missionary and pastoral work. We must not forget that three fourths at least of all that enter the ministry in our Church are such as are assisted in whole, or in part, by this, or some similar society. The board has observed, with great regret, that some brethren who have obtained their education through its assistance, fail to interest themselves in the cause after they enter the ministry, either in obtaining pecuniary contributions to its support, or repaying their loans when able, or seeking out pious young men for the ministry. This should not be so." Yet this was an encouraging season in the matter of receipts, so much so that they called it a year of jubilee, and suggested to synod the propriety of erecting some permanent monument of this revival of benevolence in our beloved Church. The synod had contributed \$1,124.23. A surprising amount for a war year.

The jubilee idea resulted in a movement similar in design to, but more pleasant to tell about than the "Marshall Hall" one at Lancaster which had now become entirely inactive. The building at Tiffin progressed steadily until in 1869 it had reached such a degree of completion that twelve students were living in it. It was known as the "Students' Home" and

² Min. Ohio Sy., 1864, p. 42.

seems from the reports to have done a good work until 1879 when it was sold for the sum of \$7,000 and is now used as a dwelling house. In the following year, 1880, this board was incorporated in order properly to receive certain bequests and appointed a committee to draw up by-laws and rules. Some of the provisions are noteworthy. By these rules men were to promise to return the amount they had received from the board but that one half of general contributions collected could be devoted to their personal indebtedness, and for every year in missionary work, \$50.00 was to be credited. "They were to contract no debts which they have no means to pay, and to indulge in no unnecessary or expensive habits, such as the use of tobacco, buggy or sleigh-riding, frequent attendance upon concerts, and places of amusement, and such things as would not be approved of by at least a very large number of those who contribute the funds with which they are supported." "If anyone should enter the married state, during his course, his appropriation shall cease."

The work in the Ohio Synod was assisted by the American Board for about twice the number of years that aid was given by them to the eastern institutions, but the total number of students helped does not seem to have been as great in the west as in the east.

In 1889³ the obligation to refund moneys advanced was removed, and it was decided that "The beneficiary aid advanced to any student preparing for the gospel ministry under the care of the board is not to be regarded as a loan to be refunded by the recipient but as a cheerful contribution toward the expense of his education."

In 1894 and thereafter aid was given only to such as had finished at least one year's work in college.

The amounts given the students have been on a sliding scale here as elsewhere. In 1897 \$80 was the maximum, which was raised to \$90 in 1901, to \$100 in 1907, to \$115 in 1910, to \$125 in 1911, and to \$150 in 1912.

³ Min. of Ohio Sy., pp. 47 and 70.

This synod passed the following very significant action in 1906:⁴

"Aid may be given students from the foreign mission field or for the foreign mission field, if they have been recommended by our foreign missionaries abroad, or by the church at home with the approval of the Foreign Missionary Board, or have come to study in this country by a special invitation given from this board upon the request of other duly recognized Church authorities or missionaries, or pastors on the field from which they come."

A member of the faculty of the Central Theological Seminary estimates that four or five graduates per year have been receiving such aid, and that while there is a need of a better system, yet the present one has the support of almost everyone expected to be interested in such things.

PITTSBURGH SYNOD.

This synod organized in 1870 has a Board of Education dating from April, 1874. As might well be expected the rules and regulations governing their activities, as well as of the students under their care, were patterned after those of the "Mother Synod" with the additional ruling that moneys for students' support were not to be forwarded until within ten days of the close of each session, and then only after certificates had been received from the principal or president of such institution "certifying that the student had been in regular attendance" at recitations.

This synod acted to withhold aid to students until they should have reached the sophomore year in 1900,⁵ although subsequent action seems to allow it to members of the freshman class. It granted permission to give aid to a Hungarian student without requiring the usual bond, in 1911.⁶

In 1908, this board had aided sixty-two students, and the maximum sum allowed them is \$200.

⁴ See Minutes of Ohio Synod, 1906, p. 49.

⁵ See Minutes for same year, p. 48.

⁶ See Minutes, p. 67.

SYNOD OF THE POTOMAC.

Activities in this synod began immediately on organization, the reason being, no doubt, that the institutions of the Church had been within her bounds for so many years. In fact the classes of Maryland and Mercersburg seem to have been among the most active from the first. In 1874 Mercersburg classis was supporting eleven students while the annual gift of the synod for the year was more than two thousand dollars.

This synod's relation to her students might well be characterized by the term *academic*. There is neither a halo nor a mincing of words, but facts are met squarely and without apologies, *e. g.*:⁷ "It was *Resolved* That the board will not receive under its care and supervision any student as a beneficiary, whose scholarship grade, after a fair trial, does not according to the system of grading scholarship in Mercersburg College, exceed that styled No. 3, or 'Passable,' and if at any time, the scholarship of a beneficiary should fall to or below the aforesaid grade, he shall be discontinued as such." "*Resolved*, further That he shall be solemnly admonished by the officers of the board to increased diligence and faithfulness in his studies whenever his class grade does not at least equal the average class grade of his particular class."

That this attitude bore fruit as it has done in other denominations is evidenced by the report of the following year which reads, "Your board is happy in being able to state that all the highest grades in the college were given to young men who are students for the holy ministry . . . and . . . that there was no occasion presented for admonishing to increased diligence and faithfulness in study."⁸ The same report shows that the board was very happy in being able to meet all obligations in full with a balance in the treasury, and in the report of the following year it is stated that not a single instance of violation of the conditions of the bonds had occurred.

Until 1899 aid was given to students in any class in college

⁷ See Minutes of Synod of the Potomac, 1877, p. 16.

⁸ See Minutes of the Synod of the Potomac, 1878, pp. 18-19.

but that year it was voted not to give such aid until the student had completed the first year's work.

This synod is the only one which to the best of our knowledge has any action growing out of the adopting of the elective systems of courses in the colleges. It requires that all students under the care of the synod (and I suppose receiving aid from it) must pursue the study of Greek throughout the entire college course.

INTERIOR SYNOD.

The Board of Education of this synod like that of the preceding one dates from the year of organization, 1887. From the first they urged the pastors to preach on the subject and laid an apportionment of five cents per member. Their students received \$90 per annum until 1892 when the maximum was fixed at \$100.

Though a very youthful synod it has the honor of leading in making an apportionment for a student who was not a candidate for the ministry. In this case it was for a lady missionary.

This raises the question for those who are to teach, to nurse, do deaconess work or follow the medical profession on the foreign field. It does not seem to have come up in any of the other synods, but a number of those who are in the closest relation with our work feel that if a case were to arise it would be met in the proper spirit.

THE GERMAN SYNODS.

Because of an inability to read German on the part of the writer this work is told in the words of a member of the faculty of the Mission House, who wrote me as follows:

"From its establishment in 1862 the Mission House, supported by annual contributions from the congregations of the synods to which it belongs, has given free to beneficiaries board and tuition, but for about ten years they have all been required to pay \$20 per annum for tuition and \$10 in contingent fees.

To the best of my knowledge about 240 have been aided in this way up to date (Nov. 19, 1908).

"We require all beneficiaries to pay *all* their expenses (board, tuition, etc.), during the first year, which is a year of probation. They must also present a recommendation from their classis. If they pass, that is, if their standing in grades and character is satisfactory, they are listed as beneficiaries, and are lodged and boarded free of charge; but they are required to sign a bond secured by sureties, and to bind themselves to pay back to the Mission House \$100 for every year they have spent here as beneficiaries, in case they do not complete their course with the Mission House, or in case they leave the Reformed Church before having served it ten years in the ministry. Quite a number of such delinquents have refunded this money, but several whose bonds had not been secured by sureties (this was formerly not required) and whose obligations were only moral, have failed to respond.

"The very life of the German synods depends on this system of beneficiary education for the ministry. All our students spend their vacations in some gainful occupation so as to replenish their pocketbooks and be able to meet their expenses for books, clothing, and other necessities not supplied by the institution. Many are the sons of ministers (or mechanics and farmers) whose meagre salaries would preclude all opportunities of letting their sons study at all, if it were not for this system."

What does this dry outline of the history of our work tell us? Is the system a colossal failure, a partial success or a complete success? No one can gainsay the fact that it has been the means of helping quite one half of our ministers to a liberal education, and as such it is deserving of a very proper respect. That many unwarranted slurs and sneers have been cast at those who were so aided is also true, for there are many persons who would congratulate a young man who had received an appointment to Annapolis or West Point, where he is to receive entire support, who will speak unkindly when they hear that he

has accepted aid from the Church. The odium does not seem to be in the receiving of aid, but in getting it without the proper stimulus. The army or navy man must pass a competitive examination. Where scholarships are granted on the basis of work done the same sense of honor accompanies them.

Now of course no one would suggest that only the men able to make the very highest grades are to be thought of for the ministry; too many of us belong to the great majority. But on the other hand, no one test of self discipline equals that of the grades men are able to make, although admitting that that is not an accurate one by any manner of means. When we remember that in none of our synods is the amount given to a student sufficient to meet his needs apart from other sources of revenue, is there not a word to be said for graded amounts on the basis of scholarship? If a man is to get \$150 or \$200 regardless of his class standing, a much smaller sum than that given at Heidelberg in the early days of Protestantism,⁹ and he must get the other funds as best he can, it is obvious that he must spend some very valuable time getting the other funds. There could be no better investment made by the Church than such as would enable him to use that time in getting his class work done better, and to induce him to leave the other work. Graded apportionments have been found successful in a number of instances.

But when we speak in favor of aid granted without such conditions we ought to know that we are not supported by our best educators. They see in it a moral weakness. President Hadley of Yale in his inaugural address said: "We need not so much an increase in beneficiary funds as an increase of opportunities for students to earn their living. Aid in education, if given without exacting a corresponding return, becomes demoralizing. If it is earned by the student as he goes, it has just the opposite effect." This is clear enough, but the more direct message is from the present president of the Federal Council of Churches, Dean Shailer Mathews:¹⁰ "Who is agitat-

⁹ See *Tercentenary Manual*, p. 55.

¹⁰ See *The Church and the Changing Order*, p. 220 sq.

ing the question of ministerial supply? Not pastors, but professors in colleges and theological seminaries and secretaries of Young Men's Christian Associations. Ministers are silent, because they do not want their sons to go into the ministry. At a recent great convention of theological students, only a fraction of nearly five hundred delegates came from ministers' families. Fathers and mothers do not want their sons to be ministers. Individual churches are indifferent. Those with a young man among their membership who is studying for the ministry are the exceptions. Christians of maturity in America, Scotland, England, and Germany do not want to be ministers. They do not see just what the function of the ministry is. In the vast majority of cases, the decision to go into the ministry is made by boys in academies and even before they enter the secondary schools. As a result, one of the largest problems that beset Christian education is how to prevent young fellows from losing their early ambitions during the college or university course. And many such college students are more eager to be married than to be trained for real leadership as ministers!

Too many theological seminaries are failing to send out trained leaders of the church.

In the first place, as a class, they are committed to a commercialized method of offering their students financial aid. How much respect can a strong man have for the ministry when he sees men no poorer and with no poorer prospects than himself offered free tuition and free room rent and an outright gift of two or three hundred dollars a year in cash, if only they will enter some theological seminary. There are sacrifices, indeed, in the ministry, but prophets should not be hired to go to school. Some of our theological seminaries and our educational societies are teaching the ministers of the future the dangerous lesson of ministerial discounts and other forms of sanctified graft. Some, it is to be hoped many, men will rise above such influences, but what sort of social leadership or what call to virile sacrifice can this subsidizing of ministerial

students beget? If seminaries have funds for student aid, why should they not use these funds to pay students for reasonable but actual service to weak churches? If such an arrangement made their students poorer in pocket, it would, nevertheless, leave them richer in self-respect."

Hear what another authority, if he may be called such, speaking neither from the Protestant nor the Roman but from the Hebrew viewpoint, says. This writer makes one of his characters say something which seems to show that perhaps our problem is a very much broader and deeper one than some would think. He says: "But what is to be said of a rich community which recruits its clergy from the lower classes? The method of election by competitive performance, common as it is among poor Dissenters, emphasizes the subjugation of the shepherd of the flock. You catch your ministers young, when they are saturated with suppressed skepticism, and bribe them with small salaries that seem affluence to the sons of poor immigrants. That the ministry is not an honorable profession may be seen from the anxiety of the minister to raise his children in the social scale by bringing them up to some other line of business."¹¹

Some of these statements sound very harsh, for we have been calling some of the difficulties to be met by nice names and others we have refused to face at all. Zangwell's statement is very slightly if at all more stinging than some of Dr. Nevin's, and Mathews's reference to the matter of having a boy in secondary years choose his vocation and then hold him to it is quite understated. To me that is a moral issue. College life in many instances is shorn of much of its value because the man is not free to choose. Thwing says: "Not a few (students) enter (college) with a definite idea of their life's calling. It doubtless in certain cases may be well to have a definite idea of one's future vocation. For definiteness of ideas promotes celerity of endeavor. But such definite con-

¹¹ See Zangwill's *Children of the Ghetto*, p. 332.

ceptions usually prove to be false. I have known many cases in which boys came to college with definite ideas of becoming ministers, doctors, lawyers, engineers. The intending ministers usually became engineers and the engineers, ministers.¹² To do anything to interfere with such choices in the light of better knowledge acquired by college opportunities, is certainly an immoral process, and while we may hold some of the weaker men who cannot see their way out financially, we must work an evil in the end. That men who find that they have made another choice owe a debt to the church which is supporting them is of course true, and so the problem is a knotty one indeed.

We may say then that our own history encourages us to continue to use the system now in vogue; but that the work done by other churches would suggest graduated amounts to be apportioned on the basis of scholarship or outside work, in the form of some definite service. But there is a third field, suggested by the others perhaps. We can learn some very definite things from a study of college life today. Several years ago the writer became interested in the matter of self-help in college, and that an unbiased view might be had he wrote to the presidents of the senior classes of sixty colleges and universities asking the following questions: "(1) What percentage of the students in your institution, in your opinion, earn either the whole or a part of their expenses? (2) What do they find to do? (3) What would you advise a young man or woman finding such a course necessary but desiring to enter your institutions?"

Of course the answers were interesting. It is noteworthy that more than two thirds answered the questions. Many consulted with faculty members before doing so, but all with one accord said "Come."

If any of the readers desire a full report of that study, they can find it in *Education*, March, 1911, pp. 444-448, but a few observations may not be amiss here.

¹² See *Independent*, September 17, 1908, p. 635.

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1. From the answers given by these students, not less than thirty-five per cent. of the students in the institutions represented, are helping to earn their way through. And that does not take into consideration the great numbers who are engaged in some remunerative work in the summer months. There was no perceptible advantage in favor of the larger institutions or of those located in cities, except for entire self-support.

2. They speak for the moral helpfulness of such work, if a man is fully prepared, but say also that it is a bad use of time, or rather an unfortunate missing of the best opportunities most men will ever have, if too much time during college years must be given to outside things.

3. Most of the institutions have well-organized bureaus, boards or committees of self-help in charge either of a students' committee, the Young Men's Christian Association, or the faculty or a combination of these, the extent of whose labors in some instances is simply marvelous.

4. College men and women can do anything that anyone else can do, and what is more to the point they do it too.

On one situation we have not touched. The small number of ministerial candidates recruited from the cities. This is a very stubborn fact and is all the more so since so many social service workers are coming to see the larger and larger place the church must take in the redemption of the city, and not a few of them now wish they had entered the ministry. Why this contradiction? It is one of vision. When we have thought through our theory that all callings are sacred ones, we find that instead of the church suffering because of the new standardization of values, she gets her true place and that where apologetic thinking and talking will never place her. Then her ministry will come. Some of us who are country boys expect a new church life when city bred and trained men are in the saddles in city churches as they should be, and a census of any city's ministry will show that they are not there now.

The new minister will choose from a very large variety of courses of work, but he will prepare himself for the most part.¹³ Day and night school facilities are coming for all lines of work, although there is a very amusing opposition to this real democracy in education, and that from sources from which we might well expect better things.

Note.—The writer regrets that this study could not record the work of the several classes, but the necessary minutes are not accessible.

¹³ Our denomination has five undergraduate students at the Johns Hopkins University who are at the same time serving congregations.

BALTIMORE, MD.

VII.

A NEW EPOCH.

BERNARD C. STEINER.

It has been the custom of writers of history to divide their record of the world's progress into certain great periods and to speak of Ancient, Mediæval and Modern History. At present, we seem to stand at the beginning of a new epoch, marked off from the past, by fully as great a chasm as divided any of the two periods of the past. The development of civilization came first in the countries of Egypt and Mesopotamia and we recognize a new set of conditions, when the center of our interest shifts from the river valleys of the Euphrates and the Nile to the broader waters of the Mediterranean and the freer air of Greece and Rome. With the downfall of Roman dominion and the rise of the northern nations, a third set of conditions is seen to environ the world's civilization, and, with the discovery of America, the center of interest shifts from the center of Europe towards the Atlantic ocean, and "westward the star of empire takes its way." Between the years 1890 and 1910, a fifth set of conditions has arisen and the results have appeared of causes that long have been at work.

It is worth while to set down a few of the considerations that lead one to believe that the historian of the future will say that the epoch, which we have long termed modern history, came to an end with the score of years to which reference has just been made and to name these considerations, in no strict logical order of importance, but rather as they occurred to the writer.

We witness a world wide spirit of unrest, a feeling that change is inevitable and desirable in government and in social life, a feeling that often misleads men into the belief that motion is progress and that the heritage of the past should be thrown

away, in far too large a measure. The justification of that restlessness is found in the fact that old things have passed away and that, in a sense that has not been true for four centuries, the world has changed.

First of all, we know the world as it was never known before. The legend, "unexplored territory," has disappeared from the atlases. A Livingstone can no more be lost in "Darkest Africa"; Tibet no longer remains "the mysterious"; Korea is no longer a hermit, nor indeed a kingdom; the poles have been visited; and for discoveries only small and relatively unimportant areas remain to be traversed. We can speak in world terms, we dare to discuss a project of a millionth map of the globe, and we consider the inventory of the resources of the whole earth.

Not only has the whole world become known, but it has practically become included in the same political system. The family of nations, governed by an international law, had always been composed, exclusively, of Christian states, until the beginning of the twentieth century saw the admission of Japan, a non-Christian nation, into that family. Nearly synchronous with this, came the summoning of the first Hague conference, with its sequel in the establishment of tribunals to adjudicate disputes between nations. This fact was startling enough, but the downfall of anti-Christian powers has also shown the end of a great era. There is now no country whither the Christian missionary may not penetrate and where he may not preach. This process found its completion when the president of the new republic of China asked the prayers of all the Christian churches of that nation for the success of the government and when, in the last crusade, the allied Balkan states hurled their forces with instant success against the Turkish armies in Macedonia and Thrace. Africa has been parcelled out among Christian races. Persia is in a semi-vassalage to Russia and England. Siam gives free entrance to Christianity. There is no longer a single important anti-Christian nation.

In the international relations, two other startling facts stand

out in the history of this memorable score of years. The first of these is the appearance of great non-European powers in the world politics. Up to the time of the entrance of the United States into the affairs of the European states, by the declaration of war with Spain, the annexation of the Philippines, and the proclamation of the open door in Chinese affairs by Secretary Hay, the great powers were all European. Then a great American power pressed its way into recognition and the victory of Japan over Russia forced the European powers to recognize a great Asiatic power also. The second fact was the change of the balance of interest from the Atlantic, where it had lain since the discovery of America, to the Pacific, which now is especially regarded as the center of future development, a development thought likely to become the more rapid, when the Panama canal will second the Suez canal in making access to that ocean an easy one. Turning to another field, the period in question closed a most marvellous development of methods of transportation. In 1800, one could go from one place to another with scarcely more speed than in the beginning of the Christian era. The nineteenth century saw, in rapid succession, the perfecting of the steam railroad, the steamboat, the electric telegraph, the telephone, the motor boat, the automobile, the submarine boat and the final conquest of the air by invention of the wireless telegraph, the dirigible balloon, and the aeroplane. There are no more worlds to conquer in transportation and future invention must devote itself to perfecting the details of those means of communication, whose principles have already been discovered. In many other lines, the scientific discoveries of the nineteenth century were so stupendous that they changed the whole current of human thought, and although it is too early to pronounce definitely upon the subject, there are certain signs, which seem to point to the conclusion, that the great era of scientific discovery has come to an end, as the eras of Greek art, of Roman law, of the Elizabethan drama, did previously. It seems probable that, in many fields of science and technology, the immediate future

will see the perfection and elaboration of detail, rather than the elucidation of new principles.

There is another way in which the life of the future will be far different than that of the past. The rise of the corporation is peculiarly characteristic of the nineteenth century and the organization of corporations has now reached such completeness that most of the large business affairs of the world are conducted by them, and the management of them, or the direction of a part of their activities, is likely to occupy much of the time and attention of the men of ability throughout the years of the future. This development of corporations has led to a remarkable change in the character of men's wealth, the consequences of which change are peculiarly multiform and far reaching and will not be completely realized for many years. From the beginning of the acquisition of wealth by mankind in settled communities to the latter part of the nineteenth century, the bulk of man's wealth lay in landed property. So completely was that the case, for example, in English law that the methods of transferring land or real property from one to another were different from and more formal than the methods of changing the ownership of other, or personal, property. Now, however, there has arisen a class of men of great power, because of their great wealth, who yet possess but little land and whose wealth consists in those evidences of a partial ownership of corporations, which evidences we call stocks and bonds. A man may be a multi-millionaire and have a safe deposit box which contains nearly all that which he calls his wealth.

In this rapid survey, no attempt is made to prophesy as to what the characteristics of the future epoch will be, or what we may expect as the forthcoming results of the changes to which we have alluded. Rather has the writer's intention been to point out the great gulf between the life of the world which our fathers knew and which many of us knew in our earlier years and that new life which has come upon us, in the midst of which we live, and in conformity with which will be shaped the life of the years to come.

If this is the beginning of a new epoch and the world is entering upon a new phase of its history, it is surely worth while to take stock of the achievements of mankind to the present and to see what have been the main contributions of the chief historic nations to these achievements. What influences upon the world's history have been so determinative of our past that we should consider them, in a brief survey of the development of the human race?

The birth of civilization seems to have been in Babylonia and there also science and chronology began. In the plains about the lower courses of the Tigris and Euphrates rivers, men gazed through a cloudless sky at the stars and, studying the movement of the planets, not only became the first astronomers, but also conceived the idea of the exact division of time. With their observations and the deductions from them, they perceived the fundamentals of scientific method and were the first people to pursue research into the mysteries of the universe.

From Babylonia our eyes turn next to Egypt, whose civilization has always thrilled men. The learning of the Babylonians was long forgotten, but men never lost sight of the fact that from the pyramids forty centuries looked down. The Babylonian structures of sundried brick crumbled, the Egyptian buildings of stone stand perpetually. The valley of the Nile saw the beginnings of a permanent architecture and the wonderful structures of the Greeks were only developments of Egyptian architectural principles.

The learning of Egypt and that of Babylonia were brought northward and westward by the Phœnicians. From Tyre and Sidon set forth those ships of Tarshish, which were destined to carry the products and the culture of one nation to another. The old legend of Cadmus and the Alphabet had the truth in it that a practicable alphabet came to European nations through the intervention of Phœnicians. The excavations in Crete have lately emphasized the importance of the office of those Sidonian merchants. The old narrow and circumscribed

bounds of knowledge widened and the meager equipment of the men of the Mediterranean was increased, when this adventurous race, for the first time, taught the world commercial methods and learned from its trading voyages the rudiments of navigation.

Next in chronological order, we find the Jew, that people with a genius for religion, whose prophets and lawgivers taught them a religion that was ethical, when all other religions were largely of form and ritual, a religion that had no mythology. This religion knew but one God and He was limitless in his being (Jehovah), he was a Holy God. They knew no goddess, nor worship of the powers of generation, which inevitably led to sensuality.

Upon the Jews came down from the north the Ninevites, a fierce race who conceived the idea of empire and the rule over subject peoples in a way that no other people had done. Conquest was made the chief purpose of the state and the measure of its power.

The Ninevite fell before the revived Babylonian empire and that before the Persians, but no new world ideas appear to our view, until the Persians came in contact with the Greeks. Taught by Egyptians and Phœnicians, the Greeks had developed an indigenous civilization and had become the first important European nation. They developed a conception of human life, with a balance of all powers of mind and body—*μηδὲν ἄγαν* was a characteristically Greek phrase. This naturally led them to become the first truly artistic nation and to leave monuments of art, which have never been surpassed for beauty. The very word classic is almost a synonym for Greek. Oriental peoples had not philosophized. It is difficult if not impossible to find a philosophical system in the Old Testament. But the keen power of analysis and the ability to generalize which the Greeks possessed caused them to become the first metaphysicians and to construct the first consistent theories of the universe.

The Greeks, however, lacked what the Romans had, although

the Italian race fell far below them in many respects. "Remember, Rome, to rule the nations" said Virgil and Rome was able to rule, and to establish the first universal empire over the known and civilized world, because of the Roman genius for law and regular order, because of the systematic character of the government, which yet was not bound by the fetish of uniformity. Roman law, truly, lies at the foundation of the Continental systems and this law was of untold value in rounding out and supplementing the legal conceptions and doctrines of the English. The Romans also were great builders and to their skill is due the great architectural discoveries of the arch and the vault, making it possible to construct much larger buildings than formerly.

Into the midst of the Roman world came Jesus, who is called the Messiah, the Christ, a man whose single influence is greater than that of any nation, because he was not alone man but also God. From him sprang the religion whose arch rests on the one hand on the humanity of Christ, on which rise his incarnation into a perfect life and his resurrection, proving his abiding presence and that he was not holden of death, but became the first fruits of them that slept. Thus he brought life and immortality to light through his gospel. The other pillar of the arch, rising upon Christ's godhead, contains his atoning death for sin, revealing the hideousness and gravity of sin and the abounding love of God, and his ascension to the right hand of God, where he ever liveth to make intercession for us. The keystone of the arch is yet to be supplied, for his second coming still tarries. Christ told men of the universal fatherhood of God, the heavenly Father from whom every fatherhood on earth is named, and of the brotherhood of man, there being no difference to him between Jew or Gentile. He showed mankind that God's presence was to be manifested throughout the coming years by the activity of the Holy Spirit.

Down from the north came the Germans, bringing with them a new respect for woman, and an individualism, which followed the lines of the great discovery of Jeremiah that righteousness

was not in its last analysis tribal and which allowed a freer play for each man's inherent characteristics. The Teutonic mind also gave the world something which the Greeks and Romans had failed to find—representative government, which made it possible to have free institutions over a large area. No contribution of any nation has been more valuable than this and it is most melancholy that there have arisen those in these days who would destroy it. A millennium and more passed from the first irruption of the German tribes into the more civilized Roman empire and the northern race contributed again to the world's stock of valuable ideas, by the invention of the process of printing with movable types. The preservation, increase, and diffusion of knowledge has boundless possibilities through the printing press, which was the invention of Germans, whatever may have been their names.

The Arabian contribution was the system of numerals which bears their name, so infinitely more convenient than the clumsy systems of Romans, Greeks or any other nation. In their numeral system, they included the marvellous invention of the zero which made modern arithmetic possible and large calculations feasible.

In northern France a mixed race, whose name, Norman, betokened their Scandinavian ancestry, through their inquisitorial legal system invented trial by jury. They also brought to perfection the pointed arch, making the so-called Gothic architecture, the third of the great modes of building. Crossing the Channel, or the Manche as the French call it, the Normans subjugated the Anglo-Saxons and, from the kingdom of England, peopled by the two fused races of men, came the great conceptions, indispensably necessary for the establishment of constitutional government, that the law is above the rulers, that the king is within the law; and that he governs not according to his own will, but as he is advised by ministers, who are responsible for their advice to the representatives of the people in legislature assembled.

Other European countries have contributed to the stock of

ideas which we possess: In Holland we find the beginning of religious liberty; in France an exactness of form and a vivacity, which leaves nothing uninteresting in its method of presentation; in Belgium, that great invention of the brothers Van Eyck, oil painting, which revolutionized pictorial art. Crossing the ocean we see the contributions of the United States to be the successful establishment of a federal government, a Bundesstaat ruling over a wide territory and the universal adoption of a written constitution, containing a statement of the fundamental rights of the individual citizens and of the chief points in the frame of government and possessing a higher sanction than the acts of an ordinary legislature.

The American Indian must not be forgotten, for modern warfare has learned from him, how to deploy troops in outspread order. The Indians taught the frontiersmen this, they in turn requited Baron Steuben for his training by impressing on him this lesson, and Steuben's tactics were the study of Napoleon.

Japan and China have as yet chiefly affected our art, with an influence which, beginning in Chippendale's chairs, has continued through Whistler's etchings.

The gospel of Christ is monopolistic in its claims. "Ye cannot serve God and Mammon," said its founder and there is small cause for wonder that, when the gentle influence of its founder was gone, men should have misunderstood these words and that, with Constantine, should have come, what Professor Burr calls the true beginning of the Middle Ages, an ecclesiastical revolution which identified church and state, forced every one to make an outward profession of Christianity, and made it possible for Augustine to write *De Civitate Dei*. This ecclesiastical domination lasted throughout the Middle Ages and was overthrown by that intellectual revolution which we call the renaissance and by that religious revolution which we call the reformation. The eighteenth century saw the invention of the steam engine by the Englishman, Watt, the development of machinery, the establishment of the factory system, the growth

of cities and, toward the close, that political revolution, which, aided by the influence of the American War for Independence, caused the end of the *ancien regime* in the French Revolution.

The nineteenth century saw the vast development of means of transportation; a marvellous increase in comfort; vast advances in preventive medicine and in surgery; as well as, for the first time, a concerted attempt by all Christendom to carry the gospel to every man in every language and thus to evangelize the world. It was, too, a period of nation building, in which the influences of language and supposed unity of race or interest bulked largely in men's mind, and it was a constitutional age, in which arbitrary government was done away and untrammelled rulers disappeared. It was a period of parcelling out the uncivilized nations as possessions to the civilized.

Now we stand in the early years of the twentieth century and, as we ask of the future, we can divine but little. Of these things, I am sure, however, that the times show that the concern of each nation will be for the conservation of its natural resources, the education of all its people, the successful management of questions of world policy, and the reconstruction of its social structure, by a revolution which we hope may be more peaceful than any preceding one.

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VIII.

THE CHURCH'S WORK IN THE WORLD.

HENRY GEKELER.

Paul told the Ephesians that Christ had given himself up for the church that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing. The ideal church and its realization in a work-a-day world is bound to be a subject of only less interest than the person and work of the Savior himself.

1. We begin with this axiom: *The church must affect and influence the entire round of human life.*

The business of the church is religion. Religion is everything or it is nothing. Not all true religion is to be found within the church, but there, if anywhere, we look for it. In what other organization or institution should we so naturally expect to find those whom the Savior called lights of the world. Their work, however, is not to be confined within the church walls, they are lights of the world. He also called them salt. Only as the salt is rubbed in does it preserve, only as it is mingled with food does it give flavor. Where, if not in the church, should we seek the leaven of the gospel? The meal in which it is hid is not the church, but the world. The world is the whole lump that is to be permeated by the leaven. The church exists for the world's sake, not for its own sake. As it loses its life for the world's betterment, it shall find its life. If it saves its life, it shall lose it. What each member of Christ should do in his individual capacity, all the members of the church should do in their corporate capacity. Christ working in them and in it is to effect such a transformation that the kingdoms of the world shall become the kingdom of our Lord and of his Christ.

2. Our second proposition is this: *The church can not do everything, nor even all that men may demand of her.*

The child may insist that every speck of its slice of bread be evenly coated with butter. So we might childishly think that the church should equally distribute her energies over all phases of life. Most of us recognize that in so doing the church would be spreading herself out too thin. Is there nothing for the school to do? Must the church be the sole teacher? Would education be broader and more efficient if every pedagogical policy had to have ecclesiastical sanction? Is there nothing for the state to do? Must the church be state also? Doubtless politics—as well as education—can stand all the inspiration which the church can afford. But the question is, whether politics would be purer if the church became a political party and dictated all civic movements. "Render to Cæsar the things that are Cæsar's and to God the things that are God's." That saying is pertinent to this discussion, even when we go deep enough to acknowledge that Cæsar also is a minister of God. The state has functions quite distinct from those of the church. At least under ordinary circumstances and in ordinary conditions we do not help the state or the church by blurring this distinction.

Nor can the church meet all the demands which men impose upon her. Reformers of all kinds would harness up the church's energies to their pet projects. Whenever we fear that the church is weak and outworn and moribund, comes along a new reformer, the conductor of some new movement, and convinces us that the church is well nigh omnipotent by his anxiety that the church assume responsibility for the new movement or reform or philanthropy. Doubtless it is flattering to the church to receive such appeals, but she should not be bribed by the flattery into undertakings for which she may have only slight competence.

The church is a finite thing, notwithstanding Christ is her head. If the Master himself recognized that for the time being he was not sent but unto the lost sheep of the house of Israel,

may not the church also, without sacrificing her dignity as His church, clearly see that she can not do everything, nor even all that admirers may demand of her, but that among all the good things she could possibly do, *she must choose* just what things she ought to do above all else?

The church is not to spread herself evenly—and thinly—over every phase of human experience; rather is she to distribute herself as an army, massing her forces as a study of the field warrants at points of crucial attack.

Well may the church declare: Nothing that is human do I consider alien to myself. Assuredly, therefore, she should be ready to bear a hand in reforms, philanthropies, education, politics, but she must decide just what she should do and what avoid. She should not do things haphazard; she should not drift, but steer; and then what she does, she should do with all her might. It is the glory of Henry Ward Beecher and of Plymouth church that they thus chose and wrought in the cause of freeing the slave.

3. From the preceding emerges our third proposition: *The church's work will vary according to time and place.*

All places are not alike; environments must be studied. There are communities so young and crude that they could advantageously use methods and devices which older and more advanced societies have cast upon the junk pile. The needs of communities vary. Who would think of conducting a church in America as he would in Africa? There it might be necessary to have physician and nurse quite as much as pastor and teacher. There it might be expedient to conduct a mission with an industrial annex. In such a civilized, but heathen, country as Japan the hospital and shop as adjuncts to a Christian church might be accounted as useless as a grown man's appendix. Are institutional churches desirable? In some places, yes. And where they are desirable, you could not pick up one institutional church bodily and set it down in another neighborhood. For, while both neighborhoods might need institutional churches, each needs the sort of institutionalism best adapted to itself.

Time effects great changes. One age of the great universal Church differs from another, as from all other ages. If the church in any age is a living organism, her vitality will be apparent in the ease with which she correlates herself with her environment, with which she adapts herself to the needs of the time. It would be an anachronism to pattern a modern church on mediæval models. We protestants are as free to acknowledge that as the ordinary man is to confess sin—in another! Is it not also an anachronism for a twentieth century church to imagine that the last word was spoken in the sixteenth century—even though it was the reformation century?

A local congregation may be oppressed by the dead hand of a bygone tradition that has outlived its usefulness. If a congregation is alive, it will establish new precedents as well as follow old ones. True conservatism tries the spirits, if they be of God, utilizes new opportunities by old methods if they are workable, by new methods if they promise greater efficiency. Conservatism is intent on saving, not merely on abiding by what is old and familiar.

The Men and Religion Movement either brought a great blessing or a great curse to the church of our time. Its program was virtually repeated in the work of Home Mission Week as outlined by the United Council of Home Missionary Boards. That same varied program has been absorbed into the policy of the Federal Council of the Churches of Christ in America. Recall a few of the principles which the Federal Council, in its quadrennial convention in Chicago, hoped that our American churches would make their own. The Council pronounced:

"For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"For the fullest possible development for every child, especially by the provision of proper education and recreation.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as

shall safeguard the physical and moral health of the community.

"For the abatement and prevention of poverty.

"For the protection of the worker from dangerous machinery, and occupational diseases and mortality.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the product of industry that can ultimately be devised."

If this series of pronouncements is to become more than paper resolutions, then our churches have surely come to a fork in the road, and we should seriously consider what lies ahead. Presumably the program offered is a flexible one, some of the points fitting some communities better than others. But if any considerable portion of the program is to be striven for, it means creating additional energy for social endeavor. If only we could induce some of the idlers in God's house to enlist in social service! Perchance the program is a challenge whereby we may awake forces that are now, and otherwise will continue to remain, dormant.

The alternative is that the proposed program involves a diversion of the church's effort in the direction of social betterment. Do we want such partial diversion of the church's energies? Whether we want it or not, is God in his providence calling us to look upon other fields that are white unto harvest? The discomfort of being shaken out of customary ruts apart, ought the church to strive more definitely for social regeneration and for a transformation of the environment in which multitudes must live? Shall we insist as a church that there is a moral side to other questions than temperance? Do industrial and economic problems have an ethical aspect? Do we wickedly hold our peace?

4. Our last point is not a proposition, but an interrogation: *What is the church's permanent and abiding work?*

Time and place change problems, and also remedies. New occasions teach new duties. But are not these changes comparatively superficial? If we dig deep enough do we not find a solid, unchanging substratum of abiding need? And in the meeting of these deepest needs is there not work for the church to do of a more permanent and unchangeable sort to which she must constantly give her chief effort?

We believe the church will continue to be the administrator of the holy sacraments and the *conductor of worship*. Prayer and adoration and praise expressed in a social way meet a profound need of the human spirit. Devout souls will still sing of the church, with the elder Timothy Dwight:

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

The church must still pursue her task of *teaching*. Today when so many are repeating, whether in frivolity or in despair, Pilate's question, "What is truth?" there is need that the church should have convictions and should utter them in trumpet tones. We may not be so certain of all the minute details of a theological system as our fathers were, but the fewer things should be held the more fundamentally and we ought to be able to present them the more convincingly. Men are too largely in a haze as to their views of God. Their ethical views likewise are too indistinct. No so-called social service can be a substitute for the service of teaching the truth. The church must ever be the pillar and ground of the truth. The truth still does and always will make men free. Social workers will do all the better work if they are rooted and grounded in fundamental truth. If the messages of the prophets show anything, they indicate that adequate conceptions of God's character will make us humanitarian. There is no view of human nature that makes it more dignified than that every man is made to be God's child. Neither will any other view make work for man's reclamation and redemption so worth while.

The church dare not be diverted from her function of *preaching*. The faith of Peter honestly confessed was the rock upon which Christ would build his church, and the gates of Hades will not prevail against her so long as she keeps on, in pulpit and pew, confessing Him to be the divine Redeemer. The church's Christ is the revealer of God and also the revealer of man's nature, but more, He is the omnipotent Savior. "Whosoever shall call on the name of the Lord shall be saved." Men need sanitation, but still more do they need salvation. Men need transformed surroundings, but more they need a changed heart whence are the issues of life. Human life is not to be gilded from without, but glorified from within, "Christ in you the hope of glory." He has always been the magnet of the human heart. It will be a dark day for the church and darker still for the world when upon any pretext whatsoever the church ceases preaching the gospel of Christ, the power of God unto salvation to every one that believeth.

This is, however, not to be pressed to the extreme of forbidding her influence and activity in the various spheres of social life. In a subordinate way the church must radiate light and warmth in every direction. She is idealist; her work is therefore inspirational.

Dr. Washington Gladden's experience as councilman in Columbus, Ohio, was not all that anticipation had painted. It was no surprise to his friends when he expressed the renewed but old-fashioned conviction that he could do more for the cleaning up of Columbus as a teacher and preacher and pastor than he could as a politician.

Let the church inspire her members to be good citizens, but ordinarily let her as an ecclesiastical body stay out of politics. I believe she will help all good causes best, not by being the direct champion of particular causes, but by furnishing the moral and spiritual impetus which all such causes need.

INDIANAPOLIS, INDIANA.

IX.

UNIFORMITY OF PUBLIC WORSHIP.

WILLIAM H. EBB.

Public worship must be expressed in some outward form. The order of the tabernacle and the temple services, directed and sanctioned by God, were conducted in prescribed ceremonies; and the public worship of the Christian Church in the days of the Apostles followed necessarily certain forms, which became more and more fixed as the church organization became more established. Some of these forms were undoubtedly borrowed from the temple and synagogue worship. These fixed forms or framework of public worship of the early church were transmitted perhaps orally, from one generation to the other, and became the custom and practice of church worship, an "unwritten liturgy."

Prescribed forms of worship were in general use in the third century. In the fifth century, the church, east and west, was using liturgies or forms, which were strikingly similar, and gave uniformity and a specific characteristic to the Christian Church. This fact gave a certain power to the Church and impressed itself upon the pagan world. It was a manifestation of the unity of the Church, which is one of the duties of Christ's disciples. It was for this that Christ prayed. "There is a unity to be believed in, as well as a unity to be exhibited to the world. It is essential to realize that the interior unity of the Church is a divine, imperishable reality, and that our task is not to make unity, but to make it manifest."

Life must express itself in forms corresponding to its nature. The seed after its kind is the law of the nature of life. The life of the Church must manifest itself in some visible forms,

by which the Church as the body of Christ expresses her relation to Christ, the head. As the soul of the worshipper is permeated and influenced by the life and spirit of the Church, does the soul in public worship especially, and also to some degree in private devotion, employ forms to express its corresponding conception.

Every denomination, as a part of the Holy Catholic Church, is filled with the life and the spirit of the Church, but at the same time has a distinct denominational viewpoint. This denominational distinction and spirit must accordingly manifest itself by some visible form or sign, especially so in her divine public services. Sects have their forms or outline of worship, modified according to their sectarian viewpoint and conception. Even under the disorder in their service, there may be discovered an outline in harmony with the life and spirit of the sect. This uniformity of communion and so-called freedom of worship creates and strengthens sectarian spirit and life, and is regarded by the members as spirituality and true worship.

The churchly and more established denominations are more orderly and formal in their public worship. They have grown in grace and knowledge. There is less rant and confusion: and their expression of devotion in public worship is more dignified without losing necessarily the sincerity and the spirituality. This denominational culture and growth is, or at least should be, manifest in the order and forms of service. A denomination, therefore, because of the sameness of spirit and doctrine should express the fact by uniformity of public worship. The more evident and pronounced the unity of the churches in spirit becomes, the more uniform will be the outward manifestation of this unity in her public worship. There is a tendency in the church universal toward a uniformity of worship, because of the ever growing sense of church unity and union. This unity in spirit should certainly be most pronounced in a denomination. We have a right to look not only for unity of spirit in a denomination, but also for a unity of

life, of theological conception, and of mission. Consequently we have a right to expect a uniformity of expression of the said unity in her public worship. If a denomination lacks in such a uniformity of order, the unity of spirit and of life is weak and unhealthy.

If a denomination has a reason to exist as a separate organized body of the Church universal, she must possess a distinct denominational spirit and life; and if she is to fulfill a distinct mission as a denomination, she must endeavor to create, cultivate, and bring prominently to the surface her denominational unity of that spirit and life. Without such a qualification and effort, a denomination cannot be a great factor in bringing about the union of Christendom. It is fatal to the cause to think and so to labor that the union of the churches of Christ can be effected best by neglecting or ignoring the unity of the denominational spirit and life. Such indifference will work the opposite, and result in separation and independency, foster the sect spirit and schism, and hinder the fulfillment of our Savior's prayer for the unity of his followers.

Has our denomination, the Reformed Church, attained, and does she manifest such a convincing unity in spirit and in life, as to be distinguished as a distinct denomination? If we are to judge our inner unity of spirit and life by our outward expression in public worship, we must confess that we as a denomination somewhere and somehow woefully lack denominational unity. This conclusion is impressed upon the public mind. Our latitude of churchly expression and liberality of theological thinking, of which we at times boast and are proud, are not, as it may appear at first thought, conducive to the unity of the Church in spirit, nor to organic union of closely allied denominations; but are obstacles preventing success, because they tend toward disintegration of denominational union and life. Such ecclesiastical freedom in thought and in forms of worship makes a denomination congregational in fact, if not in name, loosely compact, easily shaken, handicapped in her undertakings, because of the spirit of independency.

Thoughtful and observing men are impressed and surprised with the many contradictory and confusing variety of forms of public worship found in our denomination. The condition is alarming, portending an unsettled state. Ordained servants of the Lord feel at times as lost and strange in the pulpit of a brother minister, as if they were in a pulpit of another denomination, constantly fearful of making blunders, not knowing when to sing or when to pray. In fact there are pulpits where a minister feels more at home and in accord with that denominational atmosphere than in his own mother church. The laity cannot always distinguish the Reformed Church by her order of worship. They feel like strangers in their own spiritual household. Often even neighboring congregations so differ in their order and forms of worship, that they seem to belong to widely separated denominations theologically.

Should this be so or should it not be so? If there is unity of spirit and of life, it cannot be so. Since it is so, we must conclude that our church lacks the oneness of denominational life and spirit. We are not vitally united. Instead, therefore, of striving for organic union with allied denominations, our first mission and duty are to create and manifest denominational unity and union. There may be various agencies to accomplish this, and one of these is uniformity of church worship. The lack or the ignoring of this specific agency is detrimental to life and power of any denomination; and has been, and is, one of the shortcomings of our beloved Zion.

Uniformity of worship on the one hand is the result of denominational unity and union, and on the other hand it is the necessary environment conducive to the growth of that unity. Regular and uniform order of service has a greater influence and power in creating the spirit and life of a denomination than a system of theology. The prayer book of the Episcopal Church has done more to make that denomination distinct than her doctrines. Regular and uniform order of worship, expressing the life and spirit of the Church and of the particular denomination, is a power in making the laity devout and wor-

shipful, and in keeping them in sound doctrine and faith of the Church, because it is the outward expression of the Church and denominational life and spirit in the soul of the worshipper, planted there by the teaching of the gospel according to the viewpoint and conception of the denomination.

Ministers, because of the freedom of our denomination (or rather laxity) with reference to the order of public worship, formulate their own outline or framework for public service. These forms are arranged frequently in accordance to personal ideas and fancy, or æsthetical promptings, regardless to church and denominational life. Since there are always two tendencies in the church catholic, namely high and low, so-called, the extremes of these two tendencies are being expressed in a confusing variety of forms, modified by environments, training, and personal disposition of the author. Our denomination consequently suffers, fails to stand for something distinct in the eyes of the world, and does not develop into a strong unit of coöperative force. She fails to acquire that denominational life, spirit and unity which rightly belong to her.

The effort made in the past to give our denomination an order of service brought about, it is true, an unpleasant controversy; but the very extent and acrimony of that controversy reveal the weakness of our denominational unity and the diversity of our viewpoint and formal expression of church life. The dispute was not so much upon the question of form or no form, but upon the expression of that form. All recognized the fact that our church life should be expressed in some form of public worship. There was then, as is now, many differing and independent orders of service, borrowed from other denominations, inherited from the past, or manufactured by the pastor, but none that expressed the denominational life and unity satisfactorily, or had been adopted and authorized by the church. The two liturgies, the directory and the order, have been used since by a part of our church, but frequently so modified, altered, added to or taken from, that in many instances they are no more recognizable.

That controversy, although bitter and unpleasant, has been overruled by Providence for some good, and has revealed to the church her lack of unity of denominational spirit and life. These two liturgies have been a factor in arousing the various tendencies of our denomination to the fact that our denominational life and spirit must be expressed in a corresponding formal order of worship. Wherever the directory or the order is used unaltered and as recommended or permitted by the church authorities, they have checked the two tendencies, the so-called high and low, and have kept the congregations evangelical and churchly. Our denomination has grown in grace and in knowledge during the last fifty years; the denominational spirit and unity have been developed, and this unity could be made to blossom like a rose in June, if given the proper cultivation and environment. To accomplish this there must be more uniformity in our church services, so that wherever we go the Reformed Church services are the same or so similar as to leave no doubt of the sameness of life and spirit. This would give a distinct denominational atmosphere, conducive to our church life.

Variety is not always the sign of life, neither is uniformity the sign of lifelessness, as some contend. Uniformity is not destructive, but rather constructive. Variety may be simply confusion and end in chaos, and uniformity may be dignity and create solemnity. Uniformity is a sign of union, which is strength, and by union as in grafting is created life and unity. Yet the seasons of the church year would afford themes for a variety of forms of public worship, proving instructive as well as devotional, preventing a lifeless sameness or routine. These various forms corresponding to the seasons of the church year would be used at the same time and in the same way throughout the church, manifesting a unity of our church and denominational life and spirit. Thus the Reformed Church might be recognized as the Reformed Church anywhere and everywhere, expressing a sameness of life by her uniformity of public worship.

BETHLEHEM, PA.

X.

THE RATIONALE OF TEMPERANCE.

C. ERNEST WAGNER.

It is the fate of certain words to suffer such perversion as to lose entirely—in a given application, at least,—their original significance. This is either the result of a slovenly method of thought, which fails habitually to appraise intellectual values, or it may be due to simple ignorance of or inattention to the etymology of the words in question. By way of illustration, let us consider the words that have their common root in *temper*—viz., *temperance*, *temperate*, and, incidentally, *temperament*.

If the word *temper* be examined, it will be found to denote an activity or quality which is inherently and invariably good. Traced back to its Latin original, *temperare*, it means "to mingle in due proportion, qualify, regulate, rule," and, intransitively, "to observe measure, be moderate." In present-day use, when correctly employed, it means "to combine in due proportion, to modify by mixing, to blend"; hence, "to restrain, moderate, mitigate, tone down the violence, severity, or harshness of."

As a perfect example of temper, the ancient Toledo blade may be named. Here was a piece of metal, so keen and strong that the stoutest joints might be by it unknot, and yet, so exquisitely tempered as to permit of being bent back upon itself without breaking. With this example in mind, as a norm, we can the better estimate that vulgar conception of the word which finds utterance in such a phrase as this, in deprecation of some unhappy friend's irascibility: "What a temper he has got!" To have a temper is, really, to be *temperate*—to be

strong, self-controlled, and yet so flexible as not to snap under the severest strain.

Of late, a tendency has appeared to treat the word *temperament* in the same unthinking way. A young woman, for example, is said to have "temperament" when she exhibits a marked individualism, an abhorrence of conventionality, and an excess of certain qualities which, only when blended with others in harmonious and even proportion, can go to the making of a temperament, in the true sense of the word.

But most of all, when we come to consider the words *temperance* and *temperate*, shall we encounter a ruthless disregard of linguistic truth. *Temperance*, according to the "Century Dictionary," is "habitual moderation in regard to the indulgence of the natural appetites and passions; restrained or moderate indulgence; abstinence from all violence or excess, or from the use or pursuit of anything injurious to moral or physical well-being; sobriety, frugality: that is, *temperance* in eating and drinking; *temperance* in the indulgence of joy or grief."

Could anything be farther from the actual and implied meaning of the word than the use to which it is now so commonly put? When we read of the "Temperance Cause" and its propaganda, or hear a "Temperance Lecture," or, if in England, have the temerity to stay at a "Temperance Hotel" and abuse our stomach with "Temperance Drinks"—we are in a position to appreciate how a good word has been degraded through the zeal of misguided devotees. This unfortunate word has been limited, in its application, to the use of alcoholic liquors as beverages, and then it has been still further narrowed down to total abstinence from such liquors. When a man complacently says: "I am temperance; I never touch a drop," he is, obviously, unaware of the absurd paradox to which he gives such impressive utterance. How can one lay claim to temperance when one does not use the thing in question at all?

Besides, it is only uttering a truism to say that the word

temperance applies equally to all the functions and activities of every-day life: to eating, smoking, coffee- and tea-drinking, speech, pleasure, recreation, money-making, and even work. He is not the temperate man who abstains totally, for fear of excess; nor yet again, who is abstemious in meat and drink, but self-indulgent in the matter of work. Temperance is a quality which determines the very fiber of the man. He is temperate because he is well tempered.

In March, 1781, Boswell writes of his hero: "Everything about his character and manners was forcible and violent; there was never any moderation; many a day did he fast, many a day did he refrain from wine; but when he did eat, it was voraciously; when he did drink wine, it was copiously. He could practice abstinence, but not temperance." With that pen-picture before us, reënforced by legends of tea-drinking feats, we are prepared for other chronicles of gouty humors, irritability, and brow-beating pugnacity. We know that the great Doctor Johnson was not, by nature, proclivities, or training, a temperate man. Abstinence he could practice, on occasion; temperance was wholly foreign to his nature.

In Macaulay's *Conversations between Cowley and Milton* occurs this significant saying: "If he be insatiable in plunder and revenge, shall we pass it by because in meat and drink he is temperate?" How apposite to our own day and generation? Many a man there is, surely, in our circle of acquaintance, temperate in meat and drink, but in his lust for gain, insatiable; arrogating to himself much virtue, and winning from his fellows much praise for rigid self-control, and yet, totally unread, it would seem, in the "weightier matters of the law": justice, mercy, and respect for the rights of others—that instinct of fair play, in short, which forbids a man willingly to wrong his neighbor.

Waiving, for the present, the broad signification of the word, let us consider certain aspects of the so-called "Temperance Problem"—a problem which we seem always to have with us, in America. Many and divergent are the races which meet

upon our soil, and titanic is the struggle which here goes on between them. It is a struggle, not so much for racial as for industrial and economic supremacy; and yet, in this struggle inevitably emerge certain racial traits which are the heritage of unnumbered generations, in the lands where these several races have had their homes. The question as to which of these racial characteristics shall, in the long run, prevail, is an interesting one.

It is a notorious and yet curious fact that, among European nations, the drink problem is confined to the north. In the south, there is no such problem. It is only in the United Kingdom of Great Britain and Ireland, in Scandinavia, in Russia, and, to a less appreciable degree, in Holland, Belgium, and a limited portion of France, that the popular use of alcoholic liquors assumes the proportions of a problem. The people of the south are temperate, in the true and convincing way. Drink is everywhere to be had; it is used every day; and yet rarely, very rarely, does a man disgrace himself by using it to excess. It is a humanizing spectacle to see the modern Athenians sitting in crowds of an afternoon, at the open-air cafés, each man with his modicum of drink before him, but so simple in quality and slight in quantity that a northerner would blush to be seen with it.

"Nothing too much" was the inspiring motto of the ancient Greeks, exemplified for all time in Doric architecture, in the marbles of Phidias and Praxiteles, in the philosophy of Plato, in the dramas of Æschylus and Sophocles. On the Acropolis, in the "Hermes" at Olympia, in the *Republic*, the *Antigone*, and the *Ædipus*, these Greeks of antiquity embodied, in forms of undying beauty, the animating spirit of dignity, of simplicity, of restraint,—in a word, of *temperance*.

Their descendants of to-day, though in many ways sadly decadent, are yet, in certain particulars, worthy of their illustrious ancestry. They are simple, frugal, self-contained, self-respecting, proud, and, in the matter of drink, the most temperate of people.

So, likewise, the Italians. In a land where wine may be said to flow like water—to take, indeed, the place of water—over-indulgence is extremely rare, and drunkenness, practically unknown. Never in the south and once only in the north have I seen a man who showed signs of inebriety, and the summary treatment he received I shall never forget. It was in the *Piazza San Marco* at Venice, during the festivities incident to the opening of the new Campanile. The city was in gala attire and the inhabitants were wrought up to a high pitch of civic enthusiasm. A visitor, apparently from some near-by town, had been tempted to celebrate the unusual occasion by unusually liberal potations. He was a respectable-looking man, decently dressed and quiet in his manner; but when he presumed to join a group of men sitting round a little table before one of the cafés, and endeavored to engage them in conversation, he was at first ignored and then sharply snubbed. Too befuddled to appreciate the situation, he persisted in his friendly overtures. Without more ado, a waiter was summoned, who, in turn, called an officer, and the poor man, earnestly protesting but offering no resistance, was led away in disgrace. A better illustration of the attitude of the average Italian toward drunkenness could not be desired. In marked contrast to the good-humored toleration or kind-hearted pity with which Americans are wont, under similar circumstances, to treat an unfortunate brother, was the frank disgust, the quick resentment shown by these Italians, when confronted by this, to them, unpardonable offense.

In Spain, again, a country renowned for the abundance and excellence of its wines, one sees no evidence of the abuse of nature's bounty. In Provence, too, land of the gay troubadour, where the wine is rich and red and the men are given to mirth and song, excess in drinking seems quite unknown. Often have I watched the common soldiers from the barracks in Avignon, sitting in groups of four, six, or eight, around the café tables, each man with his glass before him, and never an obscene word, a ribald jest, or a sign of beastly excess. When

I have seen them thus, I have never failed to marvel at their temperance, and to honor them for a certain fineness of fiber which, in northerners of similar station and calling, seems often sadly lacking.

The French peasant, throughout the length and breadth of the land, is a sober, thrifty man, endowed with many virtues and deserving of sincere admiration. The Parisian, to be sure, is not commonly accepted as a model of "quietness, sobriety, and peace"; and yet even he, when not diverting himself by shocking unattached spinsters or catering to prurient, middle-aged males from across Channel or over-sea—even he is, in the main, a serious enough personage, simple in his tastes, temperate in his pleasures, leading a normal, wholesome life, nicely balanced between work and play.

Indeed, I know no province of France, outside of Brittany, where one may see open, downright drunkenness. Here, however, if the truth must be told, it does exist in a brutal and revolting form. But these Breton fishermen, let it be remembered, are not French; they are Celts—first cousins of the whiskey-drinking Gaels of Britain,—and it is not the red wine of France that works their undoing; it is a fiery brandy, a craving for which is induced, it would seem, by their life of hardship and exposure. The Germans, finally, with all their beer-drinking, remain an essentially temperate people, among whom drunkenness is severely stigmatized, and, as a matter of fact, quite unusual.

It is not until one comes to cross the Channel into Britain, or the German Ocean into Scandinavia, or invades the vast empire of Russia, that one is confronted by marked intemperance, and, only too often, by inhuman drunkenness. Here, for the first time, one sees blotched and bloated faces, bleared eyes, and hard, hopeless, degraded poverty. Here, for the first, one is confronted by the drink problem, hears of the "Gothenburg System," "High License," and other remedial measures. The people of these northern countries are grosser in their tastes and more unrestrained in indulging them. In place of

wine and beer, temperately used as food, they demand whiskey, ale, raw spirits, and *vodka*—all strongly alcoholic and consumed intemperately to allay an abnormal craving for stimulation. When one sees a Swede of Stockholm toss off his glass of spirits (*brännvin*), preparatory to dining, in order to create an artificial appetite, one can account for his huge paunch, bovine neck, and flabby, pendulous skin.

Why the people of the north are more intemperate than the people of the south is a question for anthropology, sociology, and psychology, between them, to decide. The fact is indisputable; the causes are, doubtless, complex and various. The elements of climate and racial temperament do not, of themselves, account for existing phenomena.

In the United States of America the several races of Europe have found, for generations, a second home. Here the people of the north have met, on common ground, the people of the south, and here they are slowly amalgamating to form a new society. Between parallels of latitude 25 and 50, and of longitude 65 and 125, there is, obviously, a considerable range of climate. Given these conditions of race and climate, what outcome, in the matter of temperance, should we be led to expect? Our climate, we are told, is prohibitive rather than permissive of indulgence in alcoholic liquors. But where do our people stand—heterogeneous as they are, in race and temperament? Have they ranged themselves with the dwellers in the north, or with the natives of the south, or—what is more likely to be the case—is the northern tendency to over-indulgence so tempered by the southern tendency to moderation, as to produce a truly temperate race? *A priori* reasoning might lead us to some such charming conclusion. How far wide of the truth it would be, any one who will look at actual conditions well knows.

The fact is only too palpable that, with the Anglo-Saxon tongue and laws and political institutions, we have adopted, likewise, the Anglo-Saxon, or typically northern, attitude toward drink. With humility let us own, that in the use of

wine or beer or alcoholic liquors of any kind we know nothing of that golden mean, that humane temperance, which is the distinction and the glory of southern peoples. The drink problem we have ever with us, and, what is more, we seem to recognize but one way of meeting it: total abstinence for the individual, prohibition by law for the mass. That the drink evil may be extirpated—root, stock, and branch—by legislative enactment is the fond and, be it granted, sincere belief of a host of well-meaning men. Prohibit, absolutely, the sale of the accursed thing, and the desired end is forthwith achieved. Permit the so-called "Temperance Party" to have their way, and we shall see a whole people, willy-nilly, made temperate. A colossal fallacy, an unjustifiable assumption of moral prerogative, this must seem to anyone who has observed and pondered among the peoples of Europe.

Temperance, in the true sense of the word, cannot be imposed by extraneous prohibition or limitation of any kind. It is a moral attribute; it is the temper of the man appearing in his attitude toward drink, as toward other things; it is the very fiber of the man revealed in this as in all his moral and social activities. If temperance is to become to him a vital possession, it must be by him deliberately and consciously exercised. How this may be done, who but the man himself shall say? If, however, he would seek a shining example; if he would contemplate happy results, let him live for a season among the peoples of southern Europe and—if he be teachable—learn of their ways and be wise. If, on the other hand, he would know, by equally striking example, what to avoid, let him study existing conditions in any country of northern Europe. Temperance he will then perceive to be the simple, everyday exercise of moral choice—as free and unhampered as it is unafraid, humane, and rational.

LANCASTER, PA.

XI.

CONTEMPORARY SOCIOLOGY.

BY A. V. HIESTER.

Among the utopias of the second half of the nineteenth century the finest and most widely known representative of anarchism, particularly communistic anarchism, as a scheme of social reconstruction, is Morris's *News from Nowhere*. It has been pronounced the finest utopia since that of Sir Thomas More in the sixteenth century. Its author, William Morris (1834-1896), was an English poet and artist. He was educated at Oxford having matriculated at Exeter College with the design of taking holy orders. But he had not been at Oxford long before he came to the conclusion that there was more to be done along the line of social reform than in the field of strictly religious work. Recognizing the beneficent influence of art in the social life of a people he decided to be an architect. For a time he combined painting with architecture, but later, on the advice of a friend who thought him better fitted for painting, he devoted himself exclusively to that branch of art. His marriage and the building of a home, which, with its furnishings, decorations, household utensils and every article of daily use, was specially designed by himself, led him into the field of decorative art as a life career. With some friends he formed a company to undertake church decorations, carving, stained glass, metal work, paper hangings, chintzes and carpets. To these arts he added later fine printing.

As an artist Morris is essentially the child of the Gothic revival. The spirit of medievalism breathes through all his work. He exercised an extraordinary influence upon English contemporary art, putting "an ineffaceable stamp on Victorian

ornament and design," and founding a school "dominated by his protest against commercialism and his assertion of the necessity for natural decoration and pure color, produced by hand-work and inspired by a passion for beauty, irrespective of cheapness or quickness of manufacture."

Without a rival in his chosen field of art he was scarcely less eminent in the domain of letters. He is universally ranked with the greatest English writers of the nineteenth century. Poetry he cultivated from his Oxford days to his death. In 1858, when only twenty-four years of age, he published his first volume of poems under the title, *The Defence of Guenevere and Other Poems*, which, while it attracted little attention at the time, is now recognized as one of the pearls of Victorian poetry. This was followed by many other volumes. While he wrote a number of prose romances he was above all else a story-teller in verse. His poetry is marked, not only by a lofty sentiment of romance, but also by a "sense of pure beauty in nature and life, the melancholy strain of a dreamer of dreams born out of his due time, and a taking refuge in an idealized golden age of the past from a vain effort to 'set the crooked straight.'" Besides his original romances in prose and verse, which may almost be said to have enriched English literature with a new form of composition, he made many translations, including a large collection of Icelandic sagas, as well as the *Aeneid*, the *Odyssey* and *Beowulf*.

That his eminence as a poet did not pass unrecognized among his contemporaries may be seen from the fact that he was offered the professorship of poetry at Oxford in 1877, and from the further but less significant fact that on the death of Tennyson he was approached by a member of the Cabinet, presumably with the sanction of Gladstone, and sounded as to whether he would accept the laureateship in the event of its being offered. Both offers were promptly declined, the one because Morris felt he lacked the academic spirit, the other because his tastes and his record were too remote from the requirements of a court appointment.

To his multifarious activities as poet and artist Morris added during the latter years of his life those of social reformer. He had always manifested a keen interest in political affairs, and while his temperament and independence of mind did not permit him to be a partisan in any narrow sense, or yield unswerving allegiance to any one party, he was for a time prominent in the affairs of the Liberal Party. He became treasurer of the National Liberal League in 1879; but two years later, owing to the Irish coercive measures, he left the party and drifted into socialism. In 1883 he formally identified himself with the recently organized Social Democratic Federation. Into this socialistic propaganda he threw himself with all the energy and fervor of his fiery nature. To it, while the spell was upon him, he gave, not only his leisure hours, but the thought and energy of his working hours as well. He abandoned pure literature, prose and verse. He produced nothing in the field of design. He neglected his business. No burden was too great for his strength in the cause of socialism. He served on the Executive Board of the Federation. He lectured night after night to all sorts of persons from audiences of Oxford undergraduates to outdoor labor meetings. He wrote stirring "chants for socialists." He was a regular contributor to *Justice*, the organ of the Federation. His financial contributions were hardly less important, for out of his own pocket for many months he paid the paper's weekly deficit. Its failure to pay expenses was largely owing to internal dissensions which threatened the existence of the Federation. Two factions, a radical one led by Hyndman and a moderate party of which Morris was the acknowledged leader, had arisen within the Federation and were contending for the control of the socialistic movement throughout England. The result was the withdrawal of Morris and his party in December, 1884, and the organization of a new body, the Socialist League, of which Morris became treasurer. A new paper was started called the *Commonweal*, of which he was made editor, and to which he again became the heaviest literary and financial con-

tributor. A series of articles in defense of socialism, written for the *Commonweal* during the years 1885 and 1886, were later revised in collaboration with Mr. E. Belfort Bax and published in book form under the title, *Socialism, its Growth and Outcome*.

After three years of unremitting labor as a socialist propagandist the high tension to which Morris had keyed himself began to relax. For some years longer, it is true, he continued an active and conscientious member of the Socialist League. But there was no longer the same complete abandon as of old. Literature and art began again to claim a share of his thought and energy. Partly as the cause and partly as the result of this renewed interest in literature and art, his attitude towards socialism became sensibly changed. He saw more and more clearly that the hope of any immediate realization of the principles of socialism must be abandoned; that the masses were not ready for it and would not know what to do with it if they had it; that they must first be organized and educated; and that the socialist movement, if it would accomplish anything of practical and permanent value, must rid itself of its visionary aims, address itself to an opportunist policy, and present to the country a program of immediate practicable reforms. This change of view is clearly reflected in Morris's socialistic writings. The best evidence of it is that he wrote *News from Nowhere* at all; for it is only when men have lost all hope of realizing their ideas that they take to dreaming about them. The busy toiler who sees the goal loom up in the distance has neither time nor inclination for dreams.

Morris was confirmed in these new views by certain happenings within the Socialist League. The rise of the labor, co-operative and similar movements, which, while they did not ignore social theories, were far more concerned about immediate results, had the effect of drawing off from the League many of its best members, particularly those who stood for a more moderate and more opportunist type of socialism. This left in the League a remnant of useless visionaries and pro-

fessed anarchists. In 1889 the latter element succeeded in securing control of the Executive Board and proceeded forthwith to revise the principles and policies of the League. One of the first things they did was to depose Morris from the control of the *Commonweal*. For a time he continued to contribute to it both money and matter, the latter including the successive chapters of *News from Nowhere*. With the conclusion of this serial which ran from January to October, 1890, he formally withdrew from the League. He saw nothing more that he could do. He knew no way of reconciling his views with those represented by the controlling element of the League. His withdrawal spelled the collapse of the League; and for himself it meant also an end of the hard weary work for militant socialism. He became a passive socialist and devoted his remaining years—there were only six—to literature and the making of socialists through the quiet influence of ideas.

News from Nowhere was revised in 1892 and published as a cheap volume in paper covers. It was widely read both in England and on the Continent, where it was quickly translated into French, German and Italian. It has been more widely read than any of the author's more important writings whether prose or verse. Morris was much influenced by More's *Utopia*, not so much by its particular features, perhaps, as by its general tone and spirit. He was undoubtedly far more influenced by it and Butler's *Erewhon*, which was one of the first and ablest of those utopias which mark the renaissance of the spirit of utopianism in the second half of the nineteenth century, than he was by such socialist treatises as Marx's *Capitalism*. It is not difficult to see why this should be so in the case of such a romantic spirit as that of Morris. Because of his indifference to abstract economic theories it was not uncommon for so-called scientific socialists, who professed to be versed in such matters, to accuse him of sentimentalism. The charge could not well be denied for in his socialism, as in his poetry and art, the demands of the romantic imagination proved irresistible.

But the immediate occasion which prompted the original publication of *News from Nowhere* in the columns of the *Commonweal* was the great favor with which Bellamy's *Looking Backward*, published a year or two previously, had been received both in Europe and America. It is altogether probable, too, that Morris was somewhat influenced by Bellamy's romance, for in certain external respects the two are quite similar. In both the narrator is translated in the course of a long sleep into a new social world, the one in Boston, the other in London. In both, again, the narrator describes the world in which he has been thus suddenly projected as it presents itself to his astonished gaze from day to day. In both, once more, the narrator is assisted in adjusting himself to his strange surroundings by a friendly mentor, an antiquarian, who has delved deep into social history, and who explains the less patent features of the new order of things and also the process through which it came to be.

In other and more essential respects, however, the two romances present a marked contrast. *Looking Backward* with its sequel, *Equality*, is a relatively complete picture of a world in which all things are new. The social structure is viewed from all angles. Everything is described and explained. The characters are real. *News from Nowhere*, on the other hand, is only a shadow picture. It lacks clearness and completeness. One is permitted to catch only an occasional glimpse of the new world, and when he catches that he is sure to be reminded that he is seeing through a glass darkly. The characters are unreal and the action is artificial. But this is nothing more than might have been expected. For Morris was a poet and artist before he was a social reformer; and the world which he depicts is an artist's utopia, an earthly Paradise, which is above all else beautiful. It abounds with beautiful landscapes, beautiful houses, beautiful furnishings and decorations, beautiful clothes, beautiful men and women and children. To such a world of beauty the social, political and industrial arrangements are only a convenient background.

The two romances differ again in the relative emphasis which they place on rural and urban life. *News from Nowhere* is a pastoral, a picture of rural life, whose quiet and refined rusticity is in marked contrast to the thinly veiled glorification of city life in *Looking Backward*. And along with this glorification of city life there is an apotheosis of machinery, not only in industry, but in social life generally, and particularly in government whose chief if not exclusive function is to direct industry. In *News from Nowhere*, on the other hand, there is little machinery in industry, nearly everything being made by hand; and none in government, for there is no government at all. The mainspring of all social life is found, not in a centralized supreme authority, as in *Looking Backward*, but in the mental and moral qualities of the individual. Perhaps Morris exaggerated this part of his picture to voice his protest against the tremendous centralization in government and industry inseparable from all schemes of state socialism, which in his day had proceeded far enough to render its real tendencies unmistakable. Because there is no longer any government *News from Nowhere* is very properly called an anarchistic utopia, although present-day socialists claim Morris for themselves and vigorously deny that he was an anarchist.

And then once more there is a difference between the two romances as to the nature of the change from the old social order to the new. In *Looking Backward* it is accomplished through a gradual and peaceful process, quite in accord with the principle of evolutionary socialism. In *News from Nowhere*, on the contrary, the new order is established only after a prolonged period of violence, disorder and bloodshed.

All this will serve to show that Morris did not fashion his scheme after that of Bellamy. In fact the two are in such striking contrast in fundamental matters as to warrant the belief that Morris went out of his way at times to accentuate his disapproval of Bellamy's scheme, which he did not hesitate to pronounce "deadly dull."

News from Nowhere is the narrative of an Englishman in

the fifties, a resident of London, who after an evening at his club, where he engaged in an acrimonious debate as to the society of the future and repeatedly lost his temper, returns to his lodgings in the suburbs, his mind still full of the evening's discussion. Falling into a broken sleep he goes through the most surprising adventures, which on awaking the next morning he determines to recount for the benefit of others. He awakens from his sleep of more than a century, he writes, with a sense of oppression, and looking out of his chamber window he is amazed to see a warm summer morning, whereas it was winter the evening before. He looks again to reassure himself that he is still in London. But he looks in vain for the old familiar landmarks. The grimy factories with their ugly smoke-vomiting chimneys are gone. The air is unbroken by the grating sounds of moving machinery. A beautifully decorated bridge of stone arches, "splendidly solid and as graceful as they are strong," has taken the place of the ugly iron one which formerly crossed the Thames near his lodgings. The river is lined on both sides with rows of pretty houses, "low and not large, standing back a little way from the river, mostly built of red brick and roofed with tiles, and looking comfortable and as though they were alive and sympathetic with the lives of the dwellers in them." In front of the houses reaching to the water's edge is a continuous garden filled with beautiful shrubbery and blooming sweet-scented flowers, and behind them patches of woodland stretch away as far as the eye can see. Mingled with the dwellings are buildings of more imposing appearance evidently devoted to public uses. One is a handsome structure of red brick with lead roof, surrounded with beautiful gardens, its walls decorated with friezes of figure subjects in baked clay, and its floors of marble mosaic. Another is of a "splendid and exuberant" style of architecture, embracing the best qualities of the Gothic of northern Europe with those of the Saracenic and Byzantine, though not a copy of any of these styles. The styles of dress have been transformed no less than the styles of architecture, both sexes

wearing a cross between the ancient classical costume and the simpler forms of the fourteenth-century garments, though clearly not a servile imitation of either. The men and women themselves are happy of face, joyous and frank in manner, shapely and well-knit of body, healthy looking, strong and comely.

The industrial system is unique even among utopias. The chief difficulty in ideal schemes of social reconstruction has been to find an adequate incentive to industry, particularly in the less agreeable kinds of work. This difficulty is of course materially enhanced in an anarchistic scheme of society where there is no government to direct industry. But Morris succeeds in solving the problem very much to his own satisfaction. The old doctrine that all work is suffering is unceremoniously rejected, and the contrary one laid down that work is in itself pleasurable. It is pleasurable for three reasons: first, because the hope of gain in honor and wealth is sufficient to cause pleasurable excitement even when the actual work is not pleasant; secondly, because it has grown into a pleasurable habit; and thirdly and mainly, for most work is of this kind, because there is a conscious sensuous pleasure in the work itself, as in the work of an artist. The great incentive to industry, then, lies in the joy of creation, the love of seeing things turn out beautiful under one's hands. This is basic in Morris's art, as well as in his economics and politics. It was here, too, that he quarreled most with Bellamy. "Mr. Bellamy worries himself unnecessarily," he wrote in the *Commonweal* soon after the appearance of *Looking Backward*, "in seeking, with obvious failure, some incentive to labor to replace the fear of starvation which is at present our only one; whereas it cannot be too often repeated that the true incentive to useful and happy labor is and must be pleasure in the work itself."

Since work is pleasurable, people would be unhappy if they did not engage in actually making things which turn out beautiful under their hands. Hence all will eagerly seek work, and the fear is, not that the necessary work will not be done,

but that some time there may be a shortage of work. Again, since work is pleasurable, there is no artificial coercion, no need of complex social machinery to put men to work and correlate the various parts of the industrial system. Every one is free to do what he can do best, limited only by the knowledge of what is wanted. Things are made because they are needed, not to enrich the maker. They are made, too, for the maker's neighbors, not for a vague distant market of which he knows nothing; and each one works, therefore, as if he were working for himself, making everything good and thoroughly fit for its purpose. No more is made than is needed, and the time and energy thus gained are made to enhance the pleasure of the work. To the same end everything is made by hand as far as possible, since machinery not only robs the maker of the joy of creation, but is wholly unable to produce works of art which are more and more demanded in this new world of beauty. The only exception to this principle is in the case of work which would be irksome if done by hand. If no machinery can be found to do such work, it is given up, and society does without the thing produced by it. The general disuse of machinery has had the effect of creating both a greater amount and a greater variety of work, so that there is perhaps little real danger of a shortage of work and no difficulty in finding work adapted to every turn of mind. It has also superseded that excessive centralization of industry which under the old order suppressed all individuality and transformed every worker into a machine. "It is necessary to point out," Morris wrote in the *Commonweal*, "that there are some socialists who do not think that the problem of the organization of life and necessary labor can be dealt with by a huge national centralization, working by a kind of magic, for which no one feels himself responsible; that on the contrary it will be necessary for the unit of administration to be small enough for every citizen to feel himself responsible for its details and be interested in them; that individual men cannot shuffle off the business of life on to the shoulders of an abstraction called the State, but

must deal with it in conscious association with each other; that variety of life is as much an aim of true communism as equality of condition, and that nothing but an union of these two will bring about real freedom; that modern nationalities are mere artificial devices for the commercial war, that we seek to put an end to, and will disappear with it; and finally, that art, using that word in its widest and due signification, is not a mere adjunct of life which free and happy men can do without, but the necessary expression and indispensable instrument of human happiness."

While Morris recognized the fundamental character of industry in any social scheme, he was not a materialist, and any thought of a merely materialistic earthly Paradise was thoroughly repugnant to him. He was too much of a poet and artist to be a materialist. "That ideal organization of life," one of his biographers wrote, "in which the names of rich and poor should disappear, together with the things themselves, in a common social well-being, was in itself to him a mere body, of which art, as the single high source of pleasure, was the informing soul."

The foregoing description of the process of production will indicate how meagerly that part of the industrial system is treated. The whole thing is vague and incomplete. It abounds with glittering generalities. Concrete details are conspicuously lacking. But the process of distribution is even more indefinite, and must be left almost entirely to inference. All wealth appears to be in common, the ownership being vested in the commune. The question whether the common fund is divided among the members equally or in accordance with their respective needs is left untouched. Hardly any one but a poet or artist could have passed by so vital a matter. While both principles of distribution are undoubtedly communistic, certain incidents in the story point to the latter as the accepted one. If this be the case, then the communistic formula, "from each according to his ability, to each according to his needs," must be revised so as to read, "from each according to the

pleasure which he finds in labor, to each according to his needs as these are measured, not by any external authority, but by himself." This is unadulterated anarchism.

One of the first effects of the destruction of capitalism was the melting together of the city and country. Rushing from the crowded cities the people greedily seized on the lands, so long the exclusive possession of a small class, and established by voluntary coöperation various forms of industry. To this mixing of town and country, which greatly lessened the differences between the two and vivified the country by the thought and briskness of town-bred folk, is attributed that happy and leisurely but eager life so characteristic of the new society. In fact, the distinction between town and country has all but disappeared; and England, instead of a country "of huge and foul workshops and fouler gambling dens, surrounded by ill-kept poverty-stricken farms pillaged by the masters of the workshops," has become one vast garden, in which nothing is wasted, nothing spoiled, and over which lie scattered the necessary dwellings, sheds and workshops, all trim and neat and pretty. The population of the country is no greater than before; it is only more evenly distributed. Everybody lives where and as he likes. Some prefer living in small households, while others elect to live together in considerable numbers in great buildings, such as the former country seats of the nobility, where society is brightened and quickened by the variety of mind and mood inseparable from large groups of persons pursuing different interests and engaged in different occupations. While the separate households differ more or less in their habits, any good-tempered person who is willing to live as the members of a particular household live is seldom refused admittance.

The transformed industrial system has profoundly modified the theory and practice of education. Since the sole reward of life is the joy of creation, children are educated almost exclusively along industrial and artistic lines. They live out of doors whenever possible. In the summer time large parties

of them play together for weeks in the woods living in tents. Here they learn to love nature and do things for themselves. By imitating their elders they acquire the ability to do almost anything with their hands. In the same way they pick up a knowledge of foreign living languages. Latin and Greek are taught but they are in no great demand, being too remote from the accepted philosophy of life. For similar reasons book learning is not encouraged. There is little formal schooling, which, we are amazed to learn, is a necessary concomitant to poverty. Formerly society was so miserably poor, runs the argument, owing to the system of licensed robbery upon which it was founded, that there was no leisure for education. At a certain age, regardless of their tasks or aptitudes, children were thrust into schools, where they were put through a conventional course of learning, again without regard to their varying tastes and aptitudes. Education was a hot-house process, and no one had time to grow owing to the pressure of economic conditions. But now, because of the great increase in the nation's wealth, as well as its equitable distribution, both due to communism, each one can afford to take time to grow and consult his inclinations in the acquisition of knowledge, which is not something to be accomplished in a few months or years but a life-long process.

The sex relations approach perilously near to free love. Private property having been abolished, commercial marriages are obviously unknown. All marriages are presumed to be grounded on love and respect, but if a couple happen to tire of each other they are at liberty to separate and contract new connections. It would be manifestly improper, it is argued, to enforce a contract of sentiment, whether by public opinion or by a court of law, and require a pretense of unity and affection after the reality of it is gone. Woman has ceased to be the slave and plaything of man. But lest such emancipation might be thought to spell the decline of the function of maternity we are assured that maternity is highly honored. While the natural pains incident to motherhood cannot be abrogated,

its artificial disabilities can be and have been annulled because due to poverty. For under the new order of things a mother can no longer have any mere sordid anxieties for the future, knowing that whether her children turn out well or badly in other respects no artificial disabilities can make them something less than men and women. Such a woman, it is argued, has more rather than less instinct for maternity.

All government has been abolished because unnecessary; and it is unnecessary because the abolition of private property and the establishment of economic equality have superseded the need of protecting the rich against the poor, which was formerly the sole function of government. There is neither civil nor criminal law, for the one is wholly and the other very largely required by the principle of private property. There are no laws even to govern the exchange of goods. While there are certain regulations, without which exchange could not go on, they are determined by general custom; nobody thinks of opposing them and so there is no provision for their enforcement. Crime is almost entirely the consequence of the system of private property, the abolition of which leaves no rich class with its special privileges to heed enemies against society. Crimes of violence are no exception to this. Thus certain crimes of this class spring from family tyranny, which is itself rooted in private property; with the abolition of private property the family is held together, not by any form of legal or social coercion, but by mutual affection. Other crimes of violence proceed from the artificial perversion of the sexual passions; with the abolition, along with private property, of the legal principle that the woman is the property of the man these crimes have likewise disappeared. Then there are certain crimes again which are made possible by low standards of honor and public estimation; with the higher standards which have followed the abolition of private property these crimes have like the others disappeared.

In the sense, then, of an habitual transgression of the rights of others crime has no existence, since practically all the in-

cervatives to such transgressions are lacking. This does not mean that nobody ever transgresses the habit of good fellowship. But when such transgressions do occur they are regarded as the errors of friends, not the habitual acts of persons at war with society. In all cases of violence the transgressor is expected to make any atonement possible to him. But there is no coercion on the part of society to require him to make reparation, and no penalty meted out to him if he refuses. To torture or destroy one, who, in a moment of uncontrolled wrath or anger, has offended, would be in no sense an atonement to society. It would be only an additional injury to it, for the penalty would turn the remorse, which is sure to follow the transgression and which is relied upon as sufficient to prevent a repetition of the offense, to wrath and anger, and rouse within the offender the spirit of revenge.

While every one is at liberty to do as he pleases in purely personal matters, society is not without some kind of control in matters of common interest, some device for giving expression to the collective thought and purpose. Each commune manages its own affairs and it does so in this fashion. Some one thinks that something ought to be done or undone by the commune and presents his proposition at the next communal mote. If all agree to it the thing is done. If no one else supports the proposition it is dropped. If there is division of opinion the matter is postponed to the next mote, when it is discussed and voted on. If the majority is small the question is again put off for further discussion. This is done perhaps repeatedly, and if the majority continues small the proposition is finally dropped. If the majority is large the minority is asked to yield to the majority opinion, which it commonly does. But if it declines to yield another discussion is had, and another vote taken, and if it then appears that the minority has made no appreciable gain since the last vote it is almost sure to yield.

Despite the fact that *News from Nowhere* was widely read, it has led to no such agitation for the reconstruction of society as followed the publication of *Looking Backward*. The reason

for this is that it was too much out of joint with modern social tendencies. It looked one way while the world was rapidly moving in the opposite direction. It demanded the abolition of all government at a time when greater burdens were constantly being imposed upon government. It proposed a system of industry based on hand labor and individual initiative at a time when men were placing more and more faith in machinery and centralization. This could hardly fail to chill the ardor of the agitator. But besides its remoteness from the world of to-day *News from Nowhere* is open to the further and more general criticism that its interest is in things rather than in men; and if the author does happen to concern himself with the fortunes of men it is with collectivities rather than with individuals. The crowd fired his enthusiasm; to the individuals composing it he was indifferent. The sufferings of a class excited his deepest sympathies; the miseries of individuals scarcely appealed to him at all. He did not understand the individual and did not know how to deal with him. These qualities appear also in his poetry, which, though it frequently deals with human passions, always exhibits them as in a picture. He is more concerned with the attitude and arrangement of a group than with the realization of a character. The same may be said of his art. It is this impersonal quality of mind which has stamped Morris's social dreams with a certain artificiality, vagueness, abstractness and farawayness, a certain lack of reality and concrete detail. They are dreams and must ever remain so.

LANCASTER, PA.

XII.

NOTICES OF NEW BOOKS.

THE EVOLUTION OF A THEOLOGIAN. By Stephen Szymanowski. Boston, Mass., Sherman, French & Co. Cloth. 350 pages. Price \$2.00 net.

The theologian whose "evolution" is portrayed in this notable piece of fiction with a purpose, is an Episcopalian clergyman of the advanced school. Early in his ministry his attention was called by a learned friend to the untenableness of the ethical and religious conceptions underlying his preaching, in the light of modern biblical and scientific knowledge. Loyalty to the doctrinal standards of his church, he at first imagines, requires him to maintain the soundness of traditional views. At the same time, however, he resolves by personal inquiry to justify his theological position. His studies lead him step by step into the depths of science, biblical criticism and philosophy, and the result of his open-minded search after the truth compels him reluctantly to surrender a large number of age-old views and to adopt in their stead those whose validity seemed established by present-day methods of investigation.

For awhile he attempts to suppress his personal convictions and to preach what the "Church" expected him to preach rather than what he conceived to be the truth. Ere long conscience forces him to recognize the inconsistency he is practicing and to adopt another course. He withdraws from the ecclesiastical establishment under whose authority he is chafing and finds peace of mind and heart in the freedom of privacy and independence to which he retires. He surrounds himself with a group of sympathetic men and women to whom he discourses from time to time, and wins them to rejoice in the warmth and light of the liberty wherewith Christ has made men free.

The discussions with his learned clerical friend, to which his retirement to private life is ascribed, are remarkable for the wide area of thought which they cover, and for the keenness of argument which throughout characterizes them. The fields of biblical criticism, of scientific research, of philosophical speculation and of comparative religion are carefully surveyed. The theory of evolution brings added light for the solution of the perplexing problems that are suggested and for the verification of the newer conceptions of the truth that are found. It brings him intellectual emancipation, offers his life the poise which secures judgment upon its acts and aspirations, instead of the blind and quick satiation of the emotions

he had previously relied on, and thus furnishes him, not a knowledge of metaphysics or of theology, but a knowledge of the simple art of true living.

The book is not at all easy reading, but it abounds in thought that is at once informing and suggestive, even though often it is not conclusive.

A. S. WEBER, D.D.

GETTING TOGETHER—ESSAYS ON THE REGULATIVE IDEAS OF RELIGIOUS THOUGHT. Edited by James M. Whiton. New York, Sturgis and Walton Company. Cloth. 303 pages. Price \$1.50 net.

The essays comprising the contents of this notable volume furnish a concrete illustration of the "getting together" of representative men from different religious communions under the influence of the doctrine of the divine immanence and that of theistic evolution. Members respectively of the Baptist, the Congregationalist, the Episcopalian, the Jewish, the Methodist, the Presbyterian, the Unitarian, and the Universalist communions, the authors are here "associated in an exposition of the fundamentals of a theology accepted by them all." Variety of style, of grasp and of insight, of course, characterizes the respective productions of the individual writers, but the substantial agreement of them all in religious concept and practical emphasis is remarkable and lends added interest and significance to their discussions.

Following the editor's initial chapter on "The Ultimate Reality," a number of the most important fundamental themes of religious and theological thought are treated in succession by the collaborating writers, all of whom believe in an immanent God progressively at work in cosmic and human history, and gradually accomplishing His purposes in accordance with what is known as the evolutionary method. The application of the principles of purely theistic thought to the re-study of the fundamental doctrines referred to, is attempted by these scholars and the result furnishes at least a tentative answer to those who have been asking with some concern and anxiety what the outcome of such application to our inherited formulas of doctrine would be.

Readers of these expository studies on "The Natural and the Supernatural," "The Law and the Will of God," "The Incarnation," "Revelation," "Redemption," "Judgment," "Atonement," and "Salvation," will be likely to discover two things, first that the so-called New Theology can deal with these doctrines without the sacrifice of religious fervor, and second that in their modern form these doctrines continue to retain the power of quickening and sustaining the spirit of hopefulness and of enforcing the higher moral and spiritual values of life. Those who feel the perplexity that is often involved in giving up the old in favor of the new, should find grateful help in the illuminating and stimulating

essays here brought together. Among the theological books of the season, perhaps none will so clearly indicate the nature of the scientific attitude toward the religious realities as conceived of by constantly increasing numbers of men in our times, or offer a more satisfactory vindication of that attitude, than that found in these pages.

A. S. WEBER, D.D.

THE PROBLEM OF CHRISTIANITY. By Professor Josiah Royce. New York, Macmillan Co. 2 vols. Cloth. 425-442 pages. Price \$3.50 net.

In the realm of philosophy the name of the distinguished author of these stately volumes carries great weight. He has a lengthy list of publications to his credit, and has won for himself deserved fame as a thinker both at home and abroad. His pronouncements on many profound metaphysical questions are widely acknowledged to be authoritative, and quoted constantly by others with approbation. What such a gifted person has to say on the problem of Christianity—a problem which the present-day situation is resistlessly pressing upon the notice of all thoughtful men—we may be sure is commandingly important and abundantly worthy of our attention even though it may fail to convince us of the soundness of its contentions and conclusions.

To convey anything like even an approximately accurate idea of the philosophic insight into the current religious problem, the breadth of the historic scope with which it is examined, and the wealth of learning that enriches the discussion of it in these pages, would require far more space than is editorially assigned to these notes. A very superficial sketch of the closely argued contents of these books and of the general trend of their thought, must suffice to call our readers' attention to them.

Two circumstances in the present religious situation are responsible in Professor Royce's opinion for raising the problem that the world over is clamoring for solution: First, the thought-forms in which the doctrines of traditional theology are clothed have been outgrown. They fail, therefore, to meet with the acceptance and approval of those who are the real leaders of thought and action. Second, the insistence upon traditional views in strictly "orthodox" church-circles, by which large numbers of men, in the interests of loyalty to the truth and of personal intellectual freedom, feel compelled to renounce ecclesiastical allegiance and to advocate an individualistic, churchless type of Christianity as better adapted to meet the religious requirements of the future. Whilst acknowledging the perplexity of such a situation, Professor Royce holds both the reactionary and the progressive parties here at variance if not in conflict, to be in error. The solution he proposes is different at once from that upon which the orthodox traditionalists insist and from that which the progressive rationalist

advances. In the pursuit of his argument to establish and justify his proposed solution, the question as to what Christianity really is, must be answered since upon that answer the solution must finally rest. The contents of the first volume are devoted to the consideration of this fundamental inquiry.

In accompanying the author through the course of this investigation, one meets with several surprises which may be briefly indicated. (1) He declines to adopt the now widely if not generally accepted view, that to know the essence of Christianity we must go back to Jesus and the authentic records of his teaching as preserved in the first three of the Gospels. He accepts the doctrines of Paul as the source from which the true nature and content of Christianity must be ascertained. (2) Because the historical evidences for a reliable opinion as to any details about the person and life of the Founder of Christianity, are lacking, he declines (and insists "I have a right to decline") to express an opinion about him. (3) He contends Jesus never intended his words to be a final and all-sufficient expression of the true religion, and adds that the religion which men have loved and been saved by has been an interpretation of the significance of the person of Christ working with power in the Church. (4) He instances three ideas as constituting, in his mind, the fundamentals of Christianity—first, a universal community; second, an individual moral burden, a need of salvation which must come to him from without; and third, the doctrine of atonement. Into the details of his exposition of these three essentials we cannot here follow him.

The contents of the second volume are devoted to an inquiry as to whether these fundamental ideas of Christianity are in harmony with the fundamentals of the universe, as disclosed by modern historical, scientific and philosophical investigation. Here the author's metaphysical views regarding the nature of the universe we are living in, are developed, and the basal facts of Christianity shown to be in accord with those views of the universe. Some of these pages must be described as Peter did some of Paul's doctrines—"hard to be understood." The social aspects of Christianity receive strong emphasis, loyalty to "the community ideal" is warmly advocated, and "the spirit of the community" is made to stand for some vague form of super-human reality whose identity with "the ultimate cosmic principle" is confidently affirmed—an identity that is required to justify his "religion of loyalty" and to inform it with the meaning of the "cosmic religion." The mental vigor with which these profound discussions throb, the searching criticism of various older and newer types of religious and theological notions which come to be incidentally noticed, and the courageous, not to say venturesome, spirit with which the author's individual opinions are stated and defended, combine to give a rare charm to his successive lectures. The books

are somewhat expensive, but those interested in the deeper philosophic aspects of Christianity will be richly repaid for the outlay which their purchase requires.

A. S. WEBER, D.D.

MELCHIZEDEK. By G. W. Reaser. Boston, Mass., Sherman, French and Company. Cloth. 185 pages. Price \$1.25 net.

The sub-title to this volume—*The Exaltation of the Son of Man*—reveals the admirable purpose its author aims to accomplish.

It is a painstaking study of those passages of Scripture in which our Lord is represented as a "Priest forever after the order of Melchizedek." The writer has manifestly devoted much time to the investigation of the mysterious personality to whom Abraham offered tithes, and his views as to his character are interesting. It is plain that Mr. Reaser is fascinated by his theme and by the peculiar interpretation he gives to it. It must be acknowledged that he has made the most of his subject that is possible. Unfortunately, perhaps some would prefer to say fortunately, he runs counter in his methods to the prevailing ones of our times, in dealing with questions of inspiration and exegesis. He believes that "in Adam's fall we sinned all" and accepts "the plan of salvation" which in accordance with that belief is required to provide for man's escape from the dire consequences of the fall. For a large majority of the readers of the *Reformed Church Review*, no such book, well intentioned and finely written though it be, can have a commanding message.

A. S. WEBER, D.D.

THE MOST BEAUTIFUL BOOK EVER WRITTEN. By D. A. Hayes. Methodist Book Concern, Eaton & Mains Publishing Agents, 150 Fifth Ave., New York. Cloth. Pages viii + 183. Price \$.75 net.

This book is not a treatise on the Bible, as one might conclude from its suggestive title. It is devoted to the Gospel of St. Luke which Renan first called "the most beautiful book ever written." While narrow in its scope, the work covers a wide range of thought. It portrays the versatile personality of Luke in graphic sketches. Large deductions are based upon scant historic data, but they are made to appear sane and plausible. At all events they invest the Beloved Physician with flesh and blood and make him more than a shadow in a remote age. His message is treated similarly. No attempt is made to raise and discuss critical questions or doctrinal issues. The treatment is popular and devotional. It bristles with fine points and it glows with a manly piety. The content of the book quite vindicates its title. Certainly every reader of it will find that St. Luke, the man and the book, is far more beautiful than the superficial student knows. One takes pleasure in recommending a volume so wholesome and helpful.

THEO. F. HERMAN.

CONSTRUCTIVE NATURAL THEOLOGY. By Newman Smyth. New York, Charles Scribner's Sons. Pages viii + 123. Price \$1.00 net.

Dr. Smyth does not profess to be a scientist; but he is well read in science, and his wide knowledge in different fields serves him a good purpose in the discussion of questions which bear on the relation between science and theology. In a former work, "Through Science to Faith," he showed how many questions are raised by science which science is unable to answer, while at the same time the tendency of scientific discovery is to find indications all along the line of a power over and above the forces which are at work, chemical and physical forces, in carrying forward the progressive development of the world, so that, in a sense, evolution becomes revelation, and science prepares the way for faith. In the work now under review the author goes a step farther, and he endeavors to point out how certain facts and processes in the material and spiritual development of the world furnish a foundation on which, in the light of modern science, a system of Natural Theology may be constructed.

In one sense the title is misleading and, for that reason, the book may be somewhat disappointing. "Constructive Natural Theology," one might suppose, would mean an effort to construct a system of natural theology. But the author does not mean to present such a system here and now. He promises to take that up later. He tries to show rather, that although the progress of natural science has made the older forms of natural theology, as in the *Bridgewater Treatises*, for instance, absolutely of no value, the science of the present day furnishes abundant material which the theologian should use in the formation and construction of a natural theology valid and cogent in the light of the latest scientific discoveries. He cites a number of scientific facts of this kind, and he points out the direction which the theologian must take to find their full bearing and significance in the solution of his problem.

Starting with ether and the electric ion, the author follows the development of the physical world through its various stages, and finds first of all that "there is not one chance in countless millions of millions that the unique properties of carbon, hydrogen and oxygen, and especially of their stable compounds, water and carbonic acid, which chiefly make up the atmosphere of a new planet, should simultaneously occur in three elements otherwise than through the operation of a natural law which somehow connects them together." Hence he infers that there must be a directing power which tends towards a definite future; and all along the line there appear features in the progressive movement which would have been impossible if the necessary conditions upon which they depend had not been provided for in advance. This is true all through the plant and animal worlds in the various changes

and transformations which characterize their progressive evolution.

Turning to the spiritual world as over against the material, stress is laid on the significant fact that the historical movement leads up to and culminates in the unique personality of Jesus Christ, and that the supreme values of life are not material but spiritual, and that the meaning of the whole process of evolution is found in the dominating power of Personality.

The book is interesting, sometimes eloquent, and cannot fail to be helpful to the general reader, and especially to the minister of the gospel.

JOHN S. STAHR.

MY OWN STORY, ILLUSTRATING THE SPIRIT AND SERVICE OF BIG BUSINESS.
By Joseph H. Appel. New York, The Platt & Peck Co. Price 50 cents net.

When a man knows a great deal about a subject and writes about it briefly and charmingly, his book is likely to be worth reading. This is such a book. The author is to-day director of publicity for one of the great department stores of America. He knows a great deal about the spirit of successful business. He knows, furthermore, how to write straightforward English. He lacks neither ideas nor imagination. The fact is that the small book which lies before us is absorbingly interesting. There are few who when once they begin reading it, will fail to finish it at the first sitting. The book is a peculiar combination of autobiography and philosophy, or rather it is a philosophy of life wrought out of life's experience and applied to modern business conditions. The thought underlying the book is, that the secret of true life is to be found in the right relation of the individual to the universal. It is really the activistic philosophy of Eucken, though the writer does not so designate it. Eucken would say there is a life superior to the individual himself. The individual is partly the creator of the life-process and partly the carrier of it. There is a cosmic life-process greater than the individual. The quest of the individual for that which is universal involves a *struggle* of his whole nature. Freedom is obtained through this struggle and subsequent adjustment and self-surrender. Personality develops more and more by coming into direct contact and sympathy with the universal life. Thus are self-activity and dependence supplementary. This fundamental life-philosophy of Rudolf Eucken, as modified by the Englishman Troward, the author of this little book applies to his own life and to the life of the business world in general.

Mr. Appel shows in the first chapters of the book how in early life through very real experiences there came to him a sense of a higher power, of a universal life. He shows how he fruitlessly struggled against it, in his home, in college, in the great world

of affairs, how he tried to develop his individuality by ignoring the over-individual elements in life, and how by this process he came on a number of occasions to the point of failure. He then tells how through life's experience he came to see that real freedom and the development of real personal strength lay in becoming one with the larger life around him.

The unique part of the book lies in the application of this philosophy of life to the business world. The author shows that a big business is a world in itself; it is like a cosmic process. It has a spirit of its own. It is a living thing. Individuals have helped to create this spirit. Individuals are to be carriers of it. Success for the business in general and for the individual in particular comes, only as the living spirit of a business or of an institution gets into a man, and as a man gets to be one with the spirit of the business or institution he is to serve. The whole book is stimulating and vigorous. It develops a great idea in simple concrete form. It will prove helpful to many young men who are trying to find themselves in the business world.

H. M. J. KLEIN.

A ONE-SIDED AUTOBIOGRAPHY. By Oscar Kuhns, Professor in Wesleyan University. New York, Eaton and Mains. Price \$1.00 net.

This book contains the story of the intellectual life of a man of broad culture and large experience in things academic. It is the intimate revelation of the mind and heart of one who for many years has been a true lover of books. The author shows a wide knowledge of most of the greater and many of the minor authors of the world's literature. He describes the early book life of his boyhood days in Lancaster County, the development of intellectual ideals through college and university studies, his subsequent reading for entertainment and pleasure, the growth of his love of poetry, and the many durable satisfactions that have come to his life from a constant study of the great and inexhaustible world classics. The book is written frankly and with a noble enthusiasm for all that is best in the companionship of books. In a clear, charming style the author tells what books have influenced his life, his thought, his manner of writing. He has a distinct individuality, opinions of his own in things literary, opinions worth while. The best part of the book probably is that in which the author analyzes the permanent qualities to be found in the great poets. His interpretation of Dante and of the perennial interest of the Divine Comedy, his enthusiasm for Homer, Schiller and Browning, his admiration for Molière, whom he characterizes as the essence of common sense, his love of Dickens, "the man who believed in the essential goodness of men"—these are only a few hints of the many splendid things to be found in the volume before us. On every page we meet with an account of the real value of some

book which we have read or which after our introduction to it by this author, we feel that we would like to read. This autobiography—the confession of a book-lover—will prove to be a valuable stimulus to young men in helping to shape their habits of reading. It will be valued also by those who find in these pages their own experiences with the masterpieces of literature sympathetically interpreted. We are grateful to the author for this charming narrative of his own mental development.

H. M. J. KLEIN.

WHEEL-CHAIR PHILOSOPHY. By John Leonard Cole. New York, Eaton and Mains. Price 75 cents net.

The book is a recital of a personal experience, and a record of the thoughts inspired by that experience. The author was the victim of a terrible accident. He lay for months in a hospital with a broken back; as by a miracle he gradually recovered. He is today an acceptable minister of the Gospel. The story of his tragic experience, the picture of his life in a city hospital and of his acquaintances in a sanitarium, the reflections on the meaning and significance of life as it appears to one who has gone through the fire of affliction with brave heart and cheerful faith—all these factors serve to make this simple, artless record of human life a book of genuine interest. It will surely serve the author's purpose of bringing hope and cheer to some who may be pupils in the school of affliction.

H. M. J. KLEIN.

LETTERS TO EDWARD. By Malcolm J. McLeod. New York, Fleming H. Revell Co. Price \$1.00 net.

There is something intensely human and interesting about this volume of letters. They are not imaginary epistles but the real revelation of the heart and mind of a busy modern metropolitan minister to a friend and fellowminister who is stricken with a fatal disease. Of course the letters were never intended to appear in book form. The author says they are published for one reason solely, viz., that it was Edward's last request. Personally we are grateful that the letters have been published. They are so absolutely spontaneous, genuinely real that they grip the heart of the reader as a more conscious literary effort would not do. They picture in vivid, unconcealed form the joys and disheartenments of a modern pastor in a city like New York. With a delightful touch of realism and with a directness and a charm which is truly refreshing the author portrays the unique conditions and problems of the religious world of our day. His observations on modern life are singularly keen and sane. A genial humor runs through every page of the author's personal experience. The book is as good as a tonic, brimful of good cheer and splendid opti-

mism ; running through it all there is a delicate sympathy, a manly vigor and a sense of appreciation of the things really worth while. It is a real human document, more valuable by far than scores of books which are written with painful consciousness of the market, but which lack the elements of attraction and appeal characteristic of this volume. The book is distinctly uplifting and helpful.

H. M. J. KLEIN.